W 4.

THE

PROTESTANT's Crums of Comfort:

CONTAINING

I. Prayers and Meditations, with Ejaculations for every day in the Week, and other occasions.

II. Thanksgivings for Deliverances from Popery, Tyranny, and Arbitrary Power.

III. The Rebellion in *Ireland*, and Massacre of *Paris*.

IV. The Learned Bishop *Usher's* Prophecy, concerning *Ireland*, and the Downfall of *Rome*.

V. Advice to the late Besieged in *London-Derry*, under that Reverend Divine and valiant Commander

Coll. *George Walker*.

Illustrated with Pictures suitable to each particular Occasion.

London, Printed by *W. W.* for *Nicholas Bodington* at the Golden Ball in *Duck-lane*. 1690.

345.q.6

DE 71

eaders of ye Protestant Relig

Q: Elizabeth.

K: James

K: William.

Q. Mary

of Sam: XXIII v. 3 He that ruleth ov
men must be just ruling in ye fear of God

THE

PROTESTANT's Crums of Comfort:

CONTAINING

I. Prayers and Meditations, with Ejaculations for every day in the Week, and other occasions.

II. Thanksgivings for Deliverances from Popery, Tyranny, and Arbitrary Power.

III. The Rebellion in *Ireland*, and Massacre of *Paris*.

IV. The Learned Bishop *Usher's* Prophecy, concerning *Ireland*, and the Downfall of *Rome*.

V. Advice to the late Besieged in *London-Derry*, under that Reverend Divine and valiant Commander

Coll. *George Walker*.

Illustrated with Pictures suitable to each particular Occasion.

London, Printed by *W. W.* for *Nicholas Bodington* at the Golden Ball in *Duck-Lane*. 1690.

Licensed,

December 16th
1689.

To the Honourable

The Lady *P. T.*

Madam,

WHere true Piety inhabites, Charity always ims a Priviledge in owning Religious actions, d, like the good Samaritan, fords the Oil of relief to the unds of the distressed. *Such tender Compassion al-*ys attends the Great and st, of whom, Madam, you a perfect Pattern; your nty has been unlimited to distressed and afflicted, to Fatherless and the Widow, even Commiseration it

self has been your daily delight
and practice.

Divine Souls, like yours
can never be free from humble
Addressers, which creates
Presumption in me to lay this
Tract at your Ladyships Door
where I humbly conceive you
will honour it so far, as to
take it into your Closet.

That Heaven may prosper
you with length of days here
and reward you with a Crown
of Glory hereafter, is the
hearty Prayer of,

Madam,

Your most obedient Servant

G. W.

THE Protestant's Manual, OF PRAYERS AND MEDITATIONS.

When we first awake.

O God, thou art my God, early will I seek thee.

I will sing of thy power, d will praise thy Mercy be- nes in the Morning; for ou hast been, and wilt be y defence and refuge in the y of my Trouble.

A Prayer for the Morning.

O Eternal God, whose Pro
videnee has protected m
the night past, & brought me t
the beginning of this day; d
send me, O Lord, in the same
by thy Almighty power, an
grant that this day I fall into n
Sin, neither run into any kin
of danger; but that all m
doings may be ordered by th
Governance, to do alway
that which is righteous in th
sight, through Jesus Christ.

I I.

I praise thy Name, th
thou hast still continued to m
the opportunity of servi
thee, and advancing my hop
of a blessed Eternity; preser
me this day from all violenc
and snares of my Enemies,
sible and invisible; keep
from all pride, self-love, a
vain-glory; all obstinacy a
disob

disobedience; all fraudulency and dissimulation, and let the graces of thy holy Spirit take an absolute possession of my Soul, and all its faculties, that I may finally tread down Satan under my Feet; all this I beg for thy Son Jesus Christ his sake, *Amen.*

A Prayer for the Evening.

ALmighty God, I praise and magnifie thy holy Name, for thy preservation of me this day, and all the days of my Life; for unless thy Mercy had withheld me, I had committed more and more grievous Sins, and had been overwhelmed by thy just wrath, and severest judgments; Pardon, O Lord, I beseech thee, the Sins and Offences of my Youth, and the irregularity of all my Actions, ei-

ther in thought, word, or deed.

II.

Let thy Heavenly Grace be present with me, that though my Body sleep, yet let my Soul be vigilant, lest I sleep in Sin, and be forgetfull of my Duty towards thee; let thy goodness and loving kindness never slip out of my remembrance, but so unite my heart unto thee with fervent Charity, that whatever I do, may redound to thy glory.

III.

Grant that whether I sleep or wake, live or dye, I may never lose the light of thy Countenance, but evermore live in thy favour; that escaping from the Darkness of this World, I may at last arrive at the Land of everlasting Peace and happiness, to behold thy power and glory, *Amen.*

Medita-

Meditations for Sunday *Morning.*

LEt God arise, and let his Enemies be scattered; let them also that hate him, flee before him.

Like as the smoak vanisheth, so shalt thou drive them away; and like as wax melteth at the Fire, so let the ungodly perish at the presence of God.

But let the Righteous be glad and rejoyce before God; let them also be merry and joyfull.

II.

O Sing unto God, and sing Praises unto his Name; magnifie him that rideth upon the Heavens as it were upon an Horse; praise him in his Name, yea, and rejoyce before him.

He is a Father of the Fa-

therleſs, and defendeth the Cauſe of the Widows; even God in his holy Habitation.

He is the God that maketh Men to be of one Mind in an Houſe, and bringeth the Priſoners out of Captivity, but letteth the Runnagates continue in ſcarceneſs.

III.

O God, when thou wenteſt forth before the People, when thou wenteſt through the Wilderneſs:

The Earth ſhook, and the Heavens dropped at the preſence of God, even as *Sinai* alſo was moved at the preſence of God, which is the God of *Iſrael*.

Thou, O God, ſenteſt a gracious Rain upon thine inheritance, and refreſhedſt it when it was weary.

Thy Congregation ſhall dwell therein; for thou, O God, haſt of thy Goodneſ

pre

prepared for the Poor.

IV.

The Lord gave the Word: Great was the Company of the Preachers.

Kings with their Armies did flee, and were discomfited, and they of the Household divided the spoil.

Though ye have lien among the Pots, yet shall ye be as the Wings of a Dove, that is covered with silver Wings, and her Feathers like Gold.

V.

When the Almighty scattered Kings for their sake, then were they as white as snow in Salmon.

As the Hill of *Basan*, so is God's Hill; even an high Hill, as the Hill of *Basan*.

Why hop ye so, ye high Hills? this is God's Hill, in which it pleaseth him to dwell; yea, the Lord will abide in it for ever.

VI.

The Chariots of God are Twenty thousand, even thousands of Angels, and the Lord is among them, as in the holy Place of *Sinai*.

Thou art gone up on high, thou hast led Captivity Captive, and received Gifts for Men; yea, even for thine Enemies, that the Lord God might dwell among them.

VII.

Praised be the Lord daily, even the God which helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh Salvation; God is the Lord by whom we escape Death.

God shall wound the head of his Enemies, and the hairy Scalp of such a one as goeth on still in his wickedness.

VIII.

The Lord hath said, I will bring

bring my people again, as I did from *Basan*: Mine own will I bring again, as I did sometime from the deep of the Sea.

That thy foot may be dipped in the bloud of thine Enemies; and that the Tongue of thy Dogs may be red through the same.

IX.

It is well seen, O God, how thou goest; how thou, my God, and my King, goest in the Sanctuary.

The Singers go before, the Minstrels follow after; in the midst are the Damsels playing with the Timbrels.

Give Thanks, O *Israel*, unto God the Lord in the Congregations, from the ground of the Heart.

There is little *Benjamin* their Ruler, and the Princes of *Judah*, their Counsel; the Princes of *Zabulon*, and the Princes of *Nepthali*.

X. Thy

X.

Thy God hath ſent forth ſtrength for thee: Stabliſh the thing, O God, that thou haſt wrought in us.

For thy Temples ſake at *Jeruſalem*; ſo ſhall Kings bring Preſents unto thee.

When the Company of the Spear-men and multitude of the Mighty are ſcattered abroad among the Beaſts of the People, (ſo that they humbly bring pieces of Silver,) and when he hath ſcattered the People that delight in War.

Then ſhall the Princes come out of *Egypt*; the *Morians* Land ſhall ſoon ſtretch out her hands unto God.

The Prayer.

Moſt gracious God, who art a Father of the Fatherleſs, and pleadeſt the Cauſe of the Widow, have Mercy upon thy holy Catholick Church,

Church, and since her Lord is ascended up on high, even to his heavenly Mansions, leave us not alone comfortless, but send thy holy Spirit into our hearts, that by his assistance we may escape spiritual, and the bitterness of the temporal.

II.

Send a gracious showre, even the Dew of thy divine Favours, to refresh our wearines in this Calamity; make thy People as Doves, innocent and chast, and adorn them with the Beauty of inward Sanctity: Let all Kings, Princes, and Rulers of the Earth, confess thy Name, and thy honour; that thy Gospel extending forth into all Lands, Peace, and all thy Blessings may follow it, and thy praise be encreased from Generation to Generation, through Christ our Lord and Saviour, Amen.

Sunday

Sunday *Noons Meditations.*

SIng unto God, O ye Kingdoms of the Earth: O ſing Praiſes unto the Lord,

Who ſitteth in the Heavens over all from the beginning: Lo, he doth ſend forth his Voice, yea, and that a mighty Voice.

Aſcribe ye the Power to God over *Iſrael*; his Worſhip and ſtrength is in the Clouds.

O God, wonderfull art thou in thy holy Places! even the God of *Iſrael*; he will give ſtrength unto his People, bleſſed be God.

II.

O clap your hands together, all ye People; O ſing unto God with the voice of melody.

For the Lord is high, and to be feared; he is the great King upon all the Earth.

He

He shall subdue the People under us, and the Nations under our Feet.

He shall chuse out an Heritage for us; even the Worship of *Jacob* whom he loved.

III.

God is gone up with a merry noise, and the Lord with the sound of the Trump.

O sing Praises, sing Praises unto our God: O sing Praises, sing Praises unto our King.

For God is the King of all the Earth: Sing ye Praises with understanding.

The Prayer.

O Lord God, Celestial King, who reignest Potentate in all the World, thou art exalted above all Creatures, and art to be feared in all the Dominions of the Earth; let the Seed of thy glorious Gospel be planted in all parts of the habitable World, that thy saving Health may be known unto all Nations. II. *Let*

II.

Let thy Grace pull down all the ſtrong Holds of Sin and Satan, that any ways oppoſe thy Holy Name and Word; ſubdue all thy People unto thee, and the Nations under thy Feet, ſo that we that are thy People, and Sheep of thy hands, may become one Sheepfold under one Shepherd, Jeſus Chriſt, our bleſſed Lord and Saviour.

Meditations for Sunday *Night.*

I Will magnifie thee, O God, my King; and I will praiſe thy Name for ever and ever.

Every day will I give thanks unto thee, and praiſe thy Name for ever and ever.

Great is the Lord, and marvellous worthy to be praiſed; there is no end of his Greatneſs.

II. One

II.

One Generation shall praise thy Works unto another, and declare thy power.

As for me I will be talking of thy Worship, thy Glory, thy praise, and wondrous Works.

So that Men shall speak of the might of thy marvellous Acts; and I will also tell of thy greatness.

The Memorial of thine abundant Kindness shall be shewed, and Men shall sing of thy Righteousness.

III.

The Lord is gracious and mercifull, long-suffering, and of great Goodness.

The Lord is loving unto every one, and his Mercy is over all his Works.

All thy Works praise thee, O Lord, and thy Saints give thanks unto thee.

They shew the glory of thy King-

Kingdom, and talk of thy power.

That thy power, thy glory, and mightiness of thy Kingdom might be known unto Men.

Thy Kingdom is an everlasting Kingdom; and thy Dominion endureth throughout all Ages.

The Prayer.

Most mighty God, marvellous worthy art thou to be praised, and of thy greatness there is no end; give us sanctified Hearts, and Lips, that we may express thy Righteousness, and magnifie thy glory, Worship, and wondrous Works.

II.

All the Earth praises thee, O Lord, and thy Saints give Thanks unto thee: Make us religious and sincere before thee, and to lay aside all Hypocrisie. Protect us, O Lord, by thy hand of Providence, that we fall

fall not, and raise us up when we are down.

III.

Give us spiritual and temporal Meat in thy own due time for our Souls and Bodies; that we being filled abundantly with thy Mercies here, we may have our hearts desire fulfilled, and satisfied hereafter, among such as fear thee, and praise thy holy Name for evermore. Amen.

Monday *Mornings Meditations.*

THE Lord upholdeth all such as fall, and lifteth up all those that be down.

For he shall deliver the Poor when he cryeth; the Needy also, and him that hath no helper.

He shall be favourable to the Simple and Needy, and shall preserve the Souls of the Poor.

He

He shall deliver their Souls from wrong, and falshood, and dear shall their bloud be in his sight.

II.

There shall be a heap of Corn in the Earth, high upon the Hills: His Fruit shall shake like *Libanus*, and he shall be green in the City, like Grass upon the Earth.

His Name shall endure for ever; his Name shall remain under the Sun among the Posterities, which shall be blessed through him, and all the Heathen shall praise him.

III.

Blessed be the Lord God of *Israel*, who only doth wondrous things.

And blessed be the Name of his Majesty for ever, and all the Earth shall be filled with his Majesty, *Amen.*

The

The Prayer.

O *Eternal God, thou that defendest the Children and Poor, but puniſheſt the wrong doer, have mercy upon thy People under affliction; extend thy Mercy and compaſſion from one Sea to another, even unto the Worlds end.*

II.

Make thy People, who love thy Name, flouriſh, and ſubdue their Enemies under them, that neither Falſhood nor wrong may any ways oppreſs them. Bleſs them with Peace and Tranquillity, and ſatisfie them with thy Righteouſneſs and Salvation, through thy Mercy, O bleſſed Jeſu, Amen.

Monday *Noon's Meditations.*

NOT unto us, O Lord, not unto us, but unto thy Name give the Praiſe, for thy loving

loving Mercy, and for thy Truths sake.

Wherefore shall the Heathen say, *Where is now their God?*

As for our God, he is in Heaven; he hath done whatsoever pleaseth him.

II.

Their Idols are Silver and Gold, even the Work of Mens hands.

They have Mouths and speak not; eyes have they, and see not.

They have Ears and hear not; Noses have they and smell not.

They have hands, and handle not: Feet have they, and walk not; neither speak they through their Throat.

They that make them are like unto them; and so are all such as put their Trust in them.

III.

But thou House of *Israel*, trust

ruſt thou in the Lord: He is
heir ſuccour and defender.
Ye Houſe of *Aaron*, put
our Truſt in the Lord: He is
heir helper and defender.
The Lord hath been mind-
ll of us, and he ſhall bleſs
s: Even he ſhall bleſs the
ouſe of *Iſrael*, he ſhall bleſs
e Houſe of *Aaron*.
He ſhall bleſs them that
ar the Lord, both ſmall and
reat.

The Prayer.

ALmighty God, whoſe Dwelling is in the higheſt Heavens, and ſt whatſoever pleaſeth thee both in eaven and on Earth; give Grace, heavenly Father, that in all our ubles and calamities, we may put r whole Truſt in thee, who art our ly ſuccour, defender, and delive-

II.

Let us evermore praiſe thy holy

Name, and never aſcribe to our ſelve
any Honour, and Glory, or Thank
of any good Action, or proſpero
Succeſs; but to thee alone who a
the Author and Giver of all go
things. Keep us from Idolatry
from worſhipping vain Imagination
and any thing which is contrary to t
Goſpel. Bleſs us in all our way
that when we go from hence, we m
inherit thy Kingdom. Amen.

Meditations for Monday *Night.*

I Will lift up mine Eyes un
the Hills, from when
cometh my Help.

My Help cometh even fro
the Lord, which hath ma
Heaven and Earth.

II.

He will not ſuffer thy Fo
to be moved: and he th
keepeth thee will not ſleep.

Behold he that keepeth *Israel* shall neither slumber nor sleep.

III.

The Lord himself is thy Keeper: The Lord is thy Defence upon the right hand.

So that the Sun shall not burn thee by day, nor the Moon by night.

IV.

The Lord shall preserve thee from Evil: Yea, it is even he that shall keep thy Soul.

The Lord shall preserve thy going out, and thy coming in, from this time forth for evermore.

The Prayer.

O GOD, *from whence cometh all our Help and Succour, preserve us by thy Power and Providence, that nothing either by day or night may molest our Peace, or disturb our safety; suffer not the Vanities of the one to allure us, nor the Terrours of the other to amaze and affright us.*

II.

Let our Feet be immoveable, a fixed upon the Rock and Foundati Christ Jesus; and so dispose of o going out, and coming in, that may not swerve from thy Comman ments: but walk according to t Holy Rule in all things, who art Lord and Saviour.

Meditations for Tuesday *Morning.*

THey that put their Tr in the Lord shall be ev as the Mount *Sion*, which m not be removed, but stande fast for ever.

The Hills stand about *Je salem*: even so standeth t Lord round about his Peop from this time forth for ev more.

II.

For the Rod of the Ungod cometh not into the lot of t Righteou

ighteous; lest the Righteous ut their hands unto Wicked- ess.

Do well, O Lord, unto hose that be good and true of eart.

As for such as turn back un- o their own wickedness, the ord shall lead them forth with the Evil-doers: but eace shall be upon *Israel.*

The Prayer.

Merciful God, our only Trust and Confidence, and whosoever usteth in thee shall not be removed, t stand fast for ever; let thy Pow- and Glory stand round about us, nd all thy Holy People, like Hills r our Protection and Safety, that may be sheltered from our Ene- ies.

II.

Permit us not to put our hands to Wickedness, neither let us partake the Lot of the Ungodly, whom

thou ordaineſt for Deſtruction: B
let us receive that Bleſſing which o
Lord and Saviour hath left
Church, even the Peace of God
Father, Son, and Holy Ghoſt:
whom be all Honour and Glory, Wor
without end. Amen.

Meditations for Tueſday *Noon.*

WHen the Lord turned gain the Captivity *Sion*, then were we like un them that dream.

Then was our Mouth fi ed with Laughter, and o Tongue with Joy.

II.

Then ſaid they among t Heathen, the Lord hath do great things for them.

Yea, the Lord hath do great things for us already whereof we rejoyce.

III. Tu

III.

Turn thou our Captivity, O Lord, as the Rivers in the South.

They that sow in Tears shall reap in Joy.

He that now goeth on his way weeping, and beareth forth good Seed, shall doubtless come again with Joy, and bring his Sheaves with him.

The Prayer.

GRacious God, who hast promised Life and Salvation to thy chosen Servants, and hast wrought mighty things for them already, whereof they rejoyce. Deliver us we beseech thee, from the Slavery and Fetters of Sin and Misery; dissipate and scatter all our Enemies which lay close Siege to us, seeking to destroy us.

II.

Fill our Hearts with Contrition, for having trespassed against thee;

teach us that Divine Art of Self-denial, to mortifie our Affections, crucifie our Lust, and extinguish all fleshly Temptations; that when the great Harvest shall come, we may be admitted as Fellow-Labourers to work in thy Spiritual Kingdom through Jesus Christ. Amen.

Meditations for Tuesday *Night.*

OUT of the Deep have I called unto thee, O Lord Lord hear my Voice.

Oh let thine Ears consider well the Voice of my Complaint.

II.

If thou, Lord, wilt be extream to mark what is done amiss, O Lord, who may abide it?

For there is Mercy with thee: therefore shalt thou be feared. I look

I look for the Lord, my Soul doth wait for him; in his Word is my Trust.

III.

My Soul flieth unto the Lord before the Morning Watch: I say before the Morning Watch.

O *Israel* trust in the Lord: for with the Lord there is Mercy, and with him is plenteous Redemption.

And he shall redeem *Israel* from all his Sins.

The Prayer.

O *Blessed Lord, who with thy most precious Blood, didst pay our Ransom, to purchase for us Freedom, and Salvation. With thee, there is Mercy and plenteous Redemption; O let the height of that Mercy take us out of the bottomless Pit of Sin and Misery.*

II.

Be not extream, O Lord, in marking out what we have done amiss in our Life time, but rather blot out the Hand-writing which is against us. And as thy boundless Mercy pardons what is past, so let the sweetness of it create thy Fear in our Hearts, that we may never more dare to offend so gracious and merciful a Saviour as thou art to us. Grant this, O Lord, I beseech thee, for thy alone sake. Amen.

Meditations for Wednesday *Morning.*

DEliver me, O Lord, from the Evil Man, and preserve me from the Wicked Man.

Which imagine mischief in their Hearts, and stir up strife all the day long.

They have sharpened their Tongues like a Serpent: Ad-

der

ders Poyson is under their Lips.

II.

Keep me, O Lord, from the Hands of the Ungodly, preserve me from the wicked Men, which are purposed to overthrow my going.

The Proud have laid a snare for me, and spread a Net abroad with Cords; yea, and set Traps in my way.

III.

I said unto the Lord, thou art my God: hear the Voice of my Prayers, O Lord.

O Lord God, thou strength of my Health, thou hast covered my Head in the day of Battle.

IV.

Let not the Ungodly have his desire, O Lord: let not his mischievous Imagination prosper, lest they be too Proud.

Let the mischief of their own Lips fall upon the head

of them that compass me about.

A man full of Words shall not prosper upon the Earth: Evil shall hunt the wicked Person to overthrow him.

The Prayer.

O *Lord God, the Strength of all those that depend upon thee; deliver us from evil and wicked Men: that neither their Examples may corrupt us, nor their Counsels misguide us, or their Mischief disturb our Safety.*

II.

But do thou, O Lord, cover our Heads in the day of Battle and Strife against all our Bodily and Ghostly Enemies; that though they pursue us to overthrow us, yet we may be safe on Earth under thy Favour and Almighty Protection, and at the last being removed from all Fears and Dangers, we may appear in thy sight amongst the Righteous for evermore.

Medi-

Meditations for Wednesday *Noon*.

HEar my Prayer, O Lord, and consider my Desire: Hearken unto me for thy Truth and Righteousness sake.

And enter not into Judgment with thy Servant: for in thy sight shall no one living be justified.

II.

For the Enemy hath persecuted my Soul, he hath smitten my Life down to the ground, he hath laid me in the Darkness, as the men that have been long dead.

Therefore is my Spirit vexed within me, and my Heart within me is desolate.

III.

Yet do I remember the time past, I muse upon all thy works:

works: Yea, I exercise my self in the works of thy Hands. I stretch forth my Hands unto thee: my Soul gaspeth unto thee as a thirsty Land.

The Prayer.

MOst Righteous Judge and dear Redeemer, hear us for thy Truth and Mercies sake; free us from the hainous Guilt of all our Sins, and renounce those Punishments due to us for the same.

II.

Enter not at any time into Judgment with us, for in thy sight no Flesh can be justified by its own worthiness. Fortifie our Souls with the Holiness of a lively Faith, which worketh by Charity, that at last we enter into thy Holy of Holies, even Life Everlasting. Amen.

Medita-

Meditations for Wednesday *Night*.

HEar me, O Lord, and that soon, for my Spirit waxeth faint: Hide not thy Face from me, lest I be like unto them that go down into the Pit.

O let me hear thy loving kindness betimes in the Morning, for in thee is my Trust: Shew thou me the way that I should walk in, for I lift up my Soul unto thee.

II.

Deliver me, O Lord, from mine Enemies: for I flie unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God: Let thy loving Spirit lead me forth into the Land of Righteousness.

III. Quick-

III.

Quicken me, O Lord, for thy Names sake: and for thy Righteousness sake bring my Soul out of trouble.

And of thy goodness slay mine Enemies, and destroy all them that vex my Soul; for I am thy Servant.

The Prayer.

BOW down thine Ear, O Lord, and hear my Complaint, support my weak Spirit with thy Heavenly Grace, which is sufficient for me. Hide not the light of thy Countenance from me, but repleniſh me with the Beams of thy Mercy and Goodness.

II.

Direct me in the way that I should walk in; instruct me to do whatsoever pleaseth thee, quicken my Soul in thy Paths which lead to Life Eternal; and so continue the Conduct of thy Blessed Spirit to me, that it may never depart from me, till I am

brought

rought out of this temporal World, nd am ſafely arrived at thy Spiri- ual Kingdom. Amen.

Meditations for Thurſday *Morning.*

I Praiſe the Lord, O my Soul; while I live will I praiſe the Lord; yea, as long as I have any Being, will I ſing praiſes unto my God.

O put not your truſt in Princes, nor in any Child of Man: for there is no help in them.

For when the Breath of Man goeth out, he ſhall turn again to his Earth: and then all his Thoughts periſh.

II.

Bleſſed is he that hath the God of *Jacob* for his help, and whoſe hope is in the Lord his God.

Which made Heaven and Earth,

Earth, the Sea and all that therein is; which keepeth his promise for ever. Which helpeth them to right that suffer wrong; which feedeth the Hungry.

III.

The Lord looseth Men out of Prison: the Lord giveth Sight to the Blind.

The Lord helpeth them that are fallen: the Lord careth for the Righteous.

The Lord careth for the Strangers; he defendeth the Fatherless and Widow: as for the way of the Ungodly, he turneth it upside down.

The Lord thy God, O *Sion*, shall be King for evermore, and throughout all generations.

The Prayer.

GReat God, *who art King for everlasting, world without end, vouch-*

vouchsafe us thy Grace, and assist us with thy ready help, that we may fix all our hopes in thee; for thou alone art able to grant Deliverance.

II.

Lord, feed our Souls, and satisfie us with thy Salvation, when we hunger and thirst after thee; revenge our Cause, when we suffer wrong; and heal our back-slidings. Enlighten our Darkness, that we walk not in the shadow of Death, and let thy hand of Providence take care of us in all our necessities, that when our life is expired, and we return to that Earth from whence we were taken, we may reign with thee for evermore.

Meditations for Thursday *Noon.*

I Cryed unto the Lord with my Voice, yea, even unto the Lord did I make my supplication.

I poured out my Complaints before him, and shewed him of my trouble.

When my Spirit was in heaviness, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

II.

I looked also upon my right hand, and saw there was no Man that would know me.

I had no place to flie unto: and no man cared for my Soul.

I cried unto thee, O Lord, and said, thou art my Hope, and my Portion in the Land of the Living.

III.

Consider my Complaint: for I am brought very low.

O deliver me from my Persecutors, for they are too strong for me.

Bring my Soul out of Prison, that I may give thanks unto thy Name; which thing

if

If thou wilt grant me, then shall the Righteous resort unto my Company.

The Prayer.

THou art our Place, O Lord to flee unto, and the only Sanctuary wherein is safety: O hide us under the Shadow of thy Wings, keep us from all those Dangers which increase upon us when our Spirits are in heaviness, and our Bodies bowed down with infirmities.

II.

Stand thou evermore at our right hand, and aid us so with the power of thy Grace, that our Temptations and Enemies may at no time molest and disturb us: Grant that our Souls in thy good time may depart out of the Prison of the Body with joy and not with grief, and enter into thine eternal Joy to reign with thee for evermore, Amen.

Medi-

Meditations for Thursday *Night.*

O Lord, thou hast searched me out, and known me; thou knowest my down-sitting and mine up-rising; thou understandest my thoughts long before.

Thou art about my Bed, and about my path, and spiest out all my ways.

For lo, there is not a Word in my Tongue, but thou, O Lord, knowest it altogether.

Thou hast fashioned me behind and before, and laid thine hand upon me.

II.

Such Knowledge is too wonderfull and excellent for me, I cannot attain unto it.

Whither shall I go then from thy Spirit? or whither shall I go then from thy presence?

If

If I climb up into Heaven, thou art there: If I go down to Hell, thou art there also.

If I take the Wings of the Morning, and remain in the uttermost parts of the Sea.

III.

Even there also shall thy hand lead me, and thy right hand shall hold me.

If I say, peradventure the Darkness shall cover me; then shall my Night be turned into day.

Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike.

For my Reins are thine; thou hast covered me in my Mothers Womb.

The Prayer.

INfinite art thou, O Lord, in Wisdom, and omnipresent in all places;

ces; thou filleſt Heaven and Earth with Majeſty, and the effects of thy Glory: Hell feels thy Mighty power, but thou communicateſt to us thy poor Creatures thy boundleſs Mercy.

II.

And, O Lord, as thou art preſent with us, ſo we humbly beſeech thee be Preſident amongſt us; teach us thy Holy Laws, and ſo guide us by thy Golden Rule, and Divine Precepts, that we wander not in the darkneſs of our own Errors, but in thy Light whom no Clouds can overcaſt, nor Darkneſs eclipſe: Preſerve us, O Lord, from falling into utter darkneſs, where there is weeping, and wailing and gnaſhing of Teeth.

Meditations for Friday *Morning.*

I Will give thanks unto thee, O Lord, for I am fearfully and wonderfully made; marvellous are thy Works, and that

that my Soul knoweth right well.

My Bones are not hid from thee, though I am made ſecretly, and faſhioned beneath in the Earth.

Thine Eyes did ſee my ſubſtance, yet being unperfect; and in thy Book were all my Members written.

Which day by day were faſhioned, when as yet there was none of them.

II.

How dear are thy Counſels unto me, O God! O how great is the Summe of them!

If I tell them, they are more in number than the Sand: When I awake up, I am preſent with thee.

Wilt thou not ſlay the Wicked, O God? Depart from me ye bloud-thirſty Men.

For they ſpeak unrighteouſly againſt thee, and thine enemies take thy Name in vain.

III.

Do not I hate them, O Lord that hate thee? And am not grieved with those that rise up against thee?

Yea, I hate them right sore even as though they were mine Enemies.

Try me, O God, and seek the ground of my heart: Prove me, and examine my thoughts.

Look well if there be any way of Wickedness in me, and lead me in the way everlasting.

The Prayer.

O Lord, thy Works are marvellous for thou hast done great things for my Soul; it is thou that hast formed me in the Womb, and thy tender care hath preserved me to this moment: Teach me to hate and abhor all iniquity, and to love thy Counsells as my dearest Treasure,

we may be as fearfull of committing Sins in Secret, with that circumspection, as in the Eye of the World.

II.

Lead me in thy Truth, and guide me in the Paths of a Holy Life, that I may examine my self strictly of what Sins I stand guilty off, and earnestly repent of those offences: Make me to shun all wicked ways, and conduct me into the way everlasting, through Christ our Lord, Amen.

Friday *Noon's Meditations.*

O God, my heart is ready, my heart is ready, I will sing, and give praise with the best Member I have.

Awake thou Lute and Harp, I my self will awake right early.

I will give thanks unto thee, O Lord, among the People: I will sing praises unto thee among the Nations.

II.

For thy Mercy is greater than the Heavens, and thy truth reacheth unto the clouds.

Set up thy self, O God, above the Heavens; and thy glory above all the Earth.

That thy beloved may be delivered, let thy right hand save them, and hear thou me.

III.

God hath spoken in his holiness, I will rejoyce therefore and divide *Sichem*, and meet out the Valley of *Succoth*.

Gilead is mine, and *Manasses* is mine; *Ephraim* also is the strength of mine head.

Juda is my Law-giver; *Moab* is my Wash-pot; over *Edom* will I cast out my Shoe; upon the *Philistines* will I triumph.

III.

Who will lead me into the strong City? and who will bring

bring me into *Edom*?

Haſt not thou forſaken us, O God? and wilt not thou, O God, go forth with our Hoſts?

O help us againſt the Enemy; for vain is the help of Man.

Through God we ſhall do great Acts; and it is he that ſhall tread down our Enemies.

The Prayer.

EArly, O my God, to thee will I make my Prayer and Supplication! for thy Mercy in extent is greater than the Heavens, and thy glory above all the Earth; for ever be thou exalted in thine own ſtrength, and magnifie thy power, and thy never-failing Mercy in defending us and all thy holy Church againſt all our Enemies temporal and ſpiritual.

II.

Leave us not, nor forſake us, O God, who art our ſtrong Tower and Defence, for in vain is Man's help,

unleſs thou ſtrengthen us; fortifie us, and go forth with our Hoſts to Battel, that we being defended and armed by thee, may perform Acts great and good, fighting thy Battels, and place our Confidence in thy Righteouſneſs only, and thy Salvation, Amen.

Meditations for Friday *Evening.*

IN *Jury* is God known; his Name is great in *Iſrael*; at *Salem* is his Tabernacle, and his Dwelling in *Sion.*

There he brake the Arrows of the Bow, the Shield, the Sword, and the Battel.

Thou art of more honour and might than the hills of the Robbers.

II.

The proud are robbed, they have ſlept their ſleep; and

and all the Men, whose hands were mighty, have found nothing.

At thy rebuke, O God of *Jacob*, both the Chariot and Horse are fallen.

Thou even thou, art to be feared, and who may stand in thy sight when thou art angry?

Thou didst cause thy Judgments to be heard from Heaven: the Earth trembled and was still.

III.

When God arose to Judgment, and to help all the meek upon Earth.

The fierceness of Man shall turn to thy praise, and the fierceness of them shalt thou refrain.

Promise unto the Lord your God, and keep it, all ye that be round about him: bring Presents unto him that ought to be feared.

He shall refrain the spirit of Princes; and is wonderful among the Kings of the Earth.

The Prayer.

GReat is thy Name, O Lord, and thy dwelling in the highest Heavens; give a deep impression of a dread and reverence of thee and thy power in our Hearts: Let thy threatnings and judgments which descend from Heaven, and are executed upon stubborn and disobedient People; make us loath Sin, or the thoughts of it, and shun all the occasions and alluring baits of it.

II.

O let thy continued mercies, and loving kindnesses be ever in our remembrance; and make our Hearts still, full of smoothness and tranquillity, that we may not fear the rigour of man, or the cruel wrath of those whose spirits thou canst refrain, lest we be hindred in our duty towards thee; but let us so fear to offend thee,

thee, that we may press forwards from fear to love, from apprehensions of thy wrath, to the sense and comfort of thy mercies.

Meditations for Saturday *Morning.*

UNto thee, O God, do we give thanks; yea, unto thee do we give thanks.

Thy Name also is so nigh; and that do thy wondrous works declare.

When I receive the Congregation, I shall judge according unto right.

The Earth is weak, and all the Inhabitants thereof: I bear up the Pillars of it.

II.

I said unto the Fools, Deal not so madly: and to the Ungodly, set not up your Horn.

Set not up your Horn on high, and ſpeak not with a ſtiff Neck.

For promotion cometh neither from the Eaſt, nor from the Weſt, nor yet from the South.

And why? God is the Judge: he putteth down one, and ſetteth up another.

III.

For in the hand of the Lord there is a Cup, and the Wine is red: it is full mixt, and he poureth out of the ſame.

As for the dregs thereof, all the ungodly of the Earth ſhall drink them, and ſuck them out.

But I will talk of the God of *Jacob*, and praiſe him for ever.

All the Horns of the ungodly alſo will I break: and the Horns of the Righteous ſhall be exalted.

The

The Prayer.

GReat Judge of the whole Universe, from whom proceeds all promotion and punishment, extend thy Mercy now upon us, at the hour of Death, and in the day of Judgment, when thou shalt judge all the Society of Men and Angels according to Right.

II.

O Give us thy powerful Grace, that we may expect thy coming in Humility and perfect Charity, and not be puft up and exalted in our Fancies and Imaginations, but may submit to thy Will with Meekness and Holy Obedience; that when thou shalt pour forth thy Wrath upon the Ungodly, we may not be numbered amongst them, but partake of those Mercies thou hast provided for those that love and fear thee. Amen.

Meditations for Saturday *Noon.*

HAst thee, O God, to deliver me: make haſt to help me, O Lord.

Let them be aſhamed and confounded that ſeek after my Soul: Let them be turned back-ward, and put to confuſion that wiſh me Evil.

Let them, for their reward, be ſoon brought to ſhame that cry over me, There, There.

II.

But let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as delight in thy Salvation, ſay always, The Lord be praiſed.

As for me, I am poor and in miſery: Haſt thee unto me, O God.

Thou art my Helper and my

my Redeemer: O Lord, make no long tarrying.

The Prayer.

THou, O God, art our Deliverer, Helper, and Redeemer, have mercy upon us, and all those which serve thee, in Sincerity and Truth; help us, O God, against those that seek to destroy our Souls: Let our delight be, to wait for thy Salvation, and to trust in thy never-failing Mercies, that our Feet being guided by thy direction, we may remain safe under thy Providence.

II.

Suffer us not, O thou, who art a God of Power and great Glory, to be a Prey to our Enemies; but dissipate and scatter them, as offensive Clouds to the light of thy Gospel. Strengthen our Weakness by thy Power, pardon our Sins by thy Mercies, and justifie our Souls by thy free Grace, that we may now, and evermore with the humble Addresses of Devotion, give thee

thee Praise, not only with our Lips, but in our Lives, through Jesus Christ our Lord. Amen.

Meditations for Saturday *Night.*

GOD be merciful unto us, and bless us, and shew us the light of his Countenance, and be merciful unto us.

That thy way may be known upon Earth, thy saving Health among all Nations.

Let the People praise thee, O God; yea, let all the people praise thee.

II.

O let the Nations rejoyce and be glad; for thou shalt judge the Folk righteously, and govern the Nations upon Earth.

Let

Let the People praiſe thee, O God; let all the people praiſe thee.

Then ſhall the Earth bring forth her Encreaſe, and God, even our own God, ſhall give us his Bleſſing.

God ſhall bleſs us, and all the ends of the World ſhall fear him.

The Prayer.

O God, thou great Governour of all Mankind, and judge of the whole Earth, have mercy upon us, and bleſs us. Thou makeſt the reſplendent Beams of thy unwearied Sun to ſhine, and caſt his Luſtre upon all corners of the habitable World, beſtowing his Light both on the Good and Bad.

II.

Let the bleſſed Light of thy bright Countenance, ſpread it ſelf to all Nations, and to all People: Lighten all our Darkneſſes with the radiant Beams of thy Divine Favour, teach

thy

thy ways to all People, and give thy saving Health to all Nations; that all may joyn with one consent to fear thee, and praise thy Name for evermore. Amen.

Ejacula-

EJACULATIONS UPON Several Occasions Out of the *Holy Scriptures.*

In the Morning

MY Voice shalt thou hear betimes, O Lord: Early in the Morning will I direct my Prayer unto thee, and will look up, *Psal.* 5. 3.

My days are like the days of an Hireling. Until the day break,

thy ways to all People, and give thy saving Health to all Nations; that all may joyn with one consent to fear thee, and praise thy Name for evermore. Amen.

Ejacula-

EJACULATIONS UPON Several Occasions Out of the *Holy Scriptures.*

In the Morning

MY Voice shalt thou hear betimes, O Lord: Early in the Morning will I direct my Prayer unto thee, and will look up, *Psal.* 5. 3.

My days are like the days of an Hireling. Until the day break,

break, and the ſhadows flie away, *Job* 7. 1. *Cant.* 4. 6.

At going forth.

The Lord preſerve my going out, and my coming in: from this time forth, and for evermore, *Pſal.* 121. 8.

O hold thou up my goings in thy Paths; that my Footſteps ſlip not, *Pſal.* 17. 5.

Beginning a good Work.

In the volume of the Book it is written of me: I delight to do thy Will, O my God; yea, thy Law is within my Heart, *Pſal.* 40. 7, 8.

In good Inſpirations.

The Lord God hath opened my Ear, and I was not rebellious againſt him, *Iſa.* 50. 5.

At Church.

O how amiable are thy Tabernacles, O Lord of Hoſts, *Pſal.* 84. 1.

Before Reading.

Speak, Lord, for thy Servant heareth, 1 *Sam.* 3. 9.

Speak-

Speaking.

My Heart is inditing a good Matter; I speak of the things which I have made touching the King, *Psalm.* 45. 1.

When you go about worldly Affairs.

O let not my heart be inclined to any evil thing: Let me not be occupied in ungodly Works, with the Men that work wickedness, lest I eat of such things as please them. *Psalm* 141. 4.

Deliver me, O Lord, from every evil Work: and establish me in every good word and work. 2. *Tim.* 4. 18.

God shall bring every Work into Judgment, with every secret thing; whether it be good, or whether it be evil.

Before Eating.

Thou openest thine hand, and satisfiest the desire of every living thing. *Psalm.* 145. 16.

After

After Eating.

The Lord is to be praised, who satisfieth thy Mouth with good things; making thee young and lusty as an Eagle. *Psal.* 103. 4.

In prosperity.

If I do not remember thee, let my Tongue cleave to the Roof of my Mouth, if I prefer not thee above my chief Joy. *Psal.* 137. 6.

Adversity.

The Lord killeth and maketh alive, 1. *Sam.* 2. 6.

Shall we receive good at the hand of God? and shall we not receive evil? *Job* 2. 10.

Ought not Christ to have suffered these things, and to enter into his Glory? *Luke* 24. 26.

Troubles.

Surely Man walketh in a vain Shew; surely they are disquieted in vain. *Psalm.* 39. 6.

Calumnies.

If I pleased men, I should not be the Servant of Christ, *Gal.* 1. 10.

Praises.

Not unto us, O Lord, not unto us, but unto thy Name give Glory, *Psal.* 115. 1.

Against vain Hope.

As a Dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their Image, *Psal.* 73. 20.

Pride.

Whosoever exalteth himself, shall be abased, *Luke* 14. 11.

Covetousness.

It is more blessed to give than to receive, *Act.* 20. 35.

Luxury.

Know ye not that your Bodies are the Members of Christ, 1 *Cor.* 6. 15.

Envy.

Envy.

He that loveth not his Br
ther, abideth in Sin, 1 *John*
14.

Gluttony.

The Kingdom of God is n
Meat and Drink, *Rom.* 14. 1

Anger.

Learn of me, for I am me
and lowly in Heart, *Mat.* 1
29.

Sloth.

Curſed be he that doth t
work of the Lord negligentl
Jer. 48. 10.

Rules of Faith.

Remove not the ancie
Bounds which thy Fathe
have ſet, *Prov.* 22. 28.

Acts of Faith.

Lord, I believe, help th
my Unbelief, *Mark* 9. 24.

I know that my Redeem
liveth, *&c. Job* 19. 25.

Hope.

Though I walk through t
valley of the ſhadow of Dea

I will fear no Evil; for thou art with me, *Psal.* 24. 4.

I will be with him in trouble; I will deliver him, and honour him, *Psal.* 90. 15.

Charity.

Whom have I in Heaven but thee? and there is none upon Earth that I desire in comparison of thee.

My Flesh and my Heart faileth; but God is the Strength of my Heart, and my Portion for ever, *Psal.* 73. 25, 26.

Against Worshipping of Idols.

To whom will you liken God? or what likeness will ye compare unto him? *Isa.* 40. 18.

Woe unto him that saith to the Wood, Awake; to the dumb Stone, Arise, it shall teach; behold it is laid over with Gold and Silver, and there is no breath at all in the midst of it, *Hab.* 2. 19.

If

If ye do return unto the Lord with all your Hearts; then put away the strange Gods, and *Ashtaroth* from among you, and prepare your Hearts unto the Lord, and serve him only.

Then the Children of *Israel* did put away *Baalim* and *Ashtaroth*, and served the Lord only. 1 *Sam.* 7. 3, 4.

Against Popish Tradition.

For as much as this people draw near me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me, *Isa.* 29. 13.

In vain they do worship me, teaching for Doctrines the Commandments of Men, *Mat.* 7. 7.

Take heed and beware of the Leaven of the *Pharisees* and of the *Sadducees*.

Against

Against Praying to Saints.

Whosoever shall call upon the Name of the Lord, shall be saved. *Rom.* 10. 13.

When you pray, say, *Our Father which art in Heaven*, &c. *Luke* 11. 2.

Against Antichrist.

Little Children, it is the last time, and as you have heard that Antichrist shall come; even now are there many Antichrists, whereby we know it is the last time, 1 *John* 2. 18.

Let no Man deceive you by any means; for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition:

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the Temple of God, shewing himself that he is God.

And for this cauſe God ſhall ſend them ſtrong deluſions that they ſhould believe a Lie, that they all might be damned who believed not the Truth, but had pleaſure in unrighteouſneſs. 2. *Theſ.* 2, 3, 4, 11, 12.

Divine Breathings of the Soul, towards the Evening.

AS the Hart panteth after the VVater-brooks, ſo longeth my Soul after thee, O God.

My Soul is athirſt for God, even for the living God: when ſhall I come to appear before the preſence of God? *Pſalm.* 42. 1. 2.

Thy loving kindneſs is better than life it ſelf; therefore my Lips ſhall praiſe thee. *Pſal.* 63. 4.

A Prayer for a Family, that may serve for Morning or Evening.

O Eternal, Lord God, we thy poor and unworthy Servants, prostrate our selves before thee, in all Humility; to ask pardon for all our Sins and Offences: Thou art a God of purer Eyes, than to behold Iniquity, yet so infinitely Gracious, that none ever trusted in thee, and was confounded: Thou hadst an Eye upon us, in the Womb, and notwithstanding our unworthiness, thou still relievest us, giving us our daily Food, and hourly Breath.

II.

What can we render unto thee, O Lord, for all thy Mercies which thou continually bestowest upon us: O let the

Ocean of this thy Mercy be a partition betwixt us and our Sins, and betwixt thee and thy Judgments; Remove from us whatſoever diſpleaſeth thee; and we beſeech thee be not extream in marking our Imperfections; thou haſt gone along with us, and haſt kept us and preſerved us this Night paſt, from Fire, Water, Robbery, ſudden Death, and Deſolation: Day paſt from wilful Sinning, Frights, and Fears, Maiming, Drowning, and Fire, from bad Company, and falſe Witneſſes, which might lay to our Charge, things that we know not, and from all other ſad Accidents which might have befaln us.

In the Morning.

In the Evening.

III.

Bleſs our gracious Deliverers, and Sovereign Lord and Lady,

Lady, K. *William* and Q. *Mary*, defend their Perſons, uphold their Crown, and maintain their State, give them continual Peace, length of Days, and much happineſs: Bleſs *Catherine* the Queen Dowager, Her Royal Highneſs, the Princeſs *Anne* of *Denmark*, and the reſt of the Royal Family: Let thy Bleſſing be upon this Family, guide us in our ways, and lead us in thy Truth: Bleſs all our Relations and Friends, guide and govern us by thy good Spirit of Grace; and whatſoever thou knoweſt to be needful and convenient for us, we beſeech thee grant it.

IV.

Laſtly, We come unto thee for a bleſſing, for all that are diſtreſſed either in Body, Mind, or Eſtate, eſpecially thoſe who ſuffer Perſecution, for enjoying the Light of thy Goſpel, and fly into this Land for Succour:

cour: Hear us, O Lord, for them, and thy whole Church, and hear Christ for us all, in whose Name, and Word, we further call upon thee, saying, Our Father, &c.

A Prayer before the Communion.

O Merciful Jesu, who diedst an ignominious Death upon the Cross for my Sins, and didst bequeath in thy last Will and Testament, this holy Sacrament for my Souls Nourishment: My Sins, O Lord, are great, but I lament my Uncleanness, and renounce my Unworthiness.

II.

I come not to thy Holy Table, because Worthy, but Necessitous; I come to be made clean and purged from my Dross

Droſs and Filthineſs; thy Body and Bloud can make me Clean, thy Merits can make me a worthy Receiver; and here is a Conveyance of thy bleſſed Body and Bloud in this Holy Sacrament: Give my Sins thy Pardon, my Soul thy Heavenly Grace, and what thou doſt convey, ſeal unto me, for thy alone ſake, my only Saviour and Redeemer. *Amen.*

At receiving the Bread.

Bleſſed Jeſu, as thou haſt given thy Fleſh to be the Bread of Life and Salvation; ſo vouchſafe to work in me by a lively Faith, that I receiving the ſame, may evermore continue in thee, and thou in me, *Amen.*

At receiving the Cup.

Lord, grant, that as thy Bloud was ſhed to waſh me a poor Sinner; ſo grant, that it may through a lively Faith

take effect in me, that I may become a fit Member of thee, and live, and die in thee for ever.

A Prayer after the Communion.

GLory, Honour, and Praise be given unto thee, O Lord, most Holy, for all thy Mercies bestowed upon me: I have now been partaker of Bread and Wine: Lord make me partaker of thy Body and Bloud: The one turns to the Nourishment of my Body; but the other, with thy Grace, is the Nourishment of my Soul.

II.

O let not thy precious Bloud be shed in vain for my Sins, but let my hearty Repentance, with thy Grace, fully purge me from all Uncleanness: I have this

this day been put in mind of the benefit by Christ's Death; let me every day learn to die unto Sin, and live the Life of the Righteous; that at last I may become a new Creature: Unto thee, O Father, my Creator and Preserver; unto thee, O Christ, my Redeemer and Justifier; unto thee, O Holy Ghost, my Sanctifier and Instructer, be ascribed, all Honour, Power, and Glory, now and for evermore. *Amen.*

For the Church.

WE beseech thee, O Lord, graciously to accept the Prayers of thy Church; that she being delivered from all Adversity and Errour, may serve thee in safety and freedom, through Jesus Christ our Lord. *Amen.*

For the King and Queen.

O Lord, we beseech thee, Bless our Sovereign Lord and Lady, King *William* and Queen *Mary*, by thy Gracious Appointment our supream Governours; enrich them with all increase of Vertues, whereby they may be able to eschew Evil, and to follow thee, the Way, the Truth, and the Life, through Jesus Christ our Lord. *Amen.*

For the Royal Family.

We beseech thee, O Lord, to Bless *Catherine* the Queen Dowager, Her Royal Highness the Princess *Anne* of *Denmark*, and the rest of the Royal Family: Grant that they may walk in the ways of thy Holy Commandments, all the days of their Lives, through Christ our Lord. *Amen.*

For the High Court of Parliament.

O Lord, Bless the great Council of the Nation, direct

The joyfull Coronation of King *William* and Queen *Mary* at *Westminster* Abby, *April* the 11th 1689.

April the 11th. 1689. *Their Majesties went from* -hall *to* Westminster, *the Heralds being ready,* *Peers in the Lords House,*
and the Peeresses in the Painted Chamber, *so that* *in the Morning The Majesties, and the whole Proceeding were conducted*
to Westminster-hall, *where a Throne being erected,* *Majesties took Their Seat, and after the Ceremony was ended, the Proceeding*
began from Westminster-Hall *to the Abby, where be-* *in Order, the Lord* Bishop *of* London *began with the Recognition, which*
ended with an universal Acclamation of Joy; then the *of* St. Asaph *and* Bangor *sung the Litany, which ended, the Communion*
Service began, the Epistle taken out of the 1. Pet. 2. *17. read by the Bishop of* Carlisle; *the Gospel,* Mat. 22. 16. 22. *read by the*
Bishop of St. Asaph; *then followed the Sermon by the* *of* Salisbury, *whose Text was* 2. Sam. 23. 3. *The God of Israel said, the*
Rock *of Israel spake, &c. Sermon being ended, The* *Majesties took the Oath, and were solemnly anointed and the Crowns placed on*
their Heads by the Lord Bishop of London, *assisted by* *Lord Bishop of* Rochester; *upon which the Drums beat, the Trumpets sounded,*
the great Guns were fired, yet were drowned, in a *by the loud Shouts and Acclamations of the People. Many other Royal Ceremo-*
nies was used, too tedious to insert in this narrow *About Eight in the Evening Their Majesties returned to* White-hall.

BRITISH MUSEUM 6 DE 71

Peers in the Lords House,
Proceeding were conducted
was ended, the Proceeding
with the Recognition, which
ended, the Communion
at. 22. 16. 22. read by the
e God of Israel said, the
the Crowns placed on
the Trumpets sounded,
Many other Royal Ceremo-
to White-hall.

and prosper all their Consultations, grant that what they do, may be to the advancement of thy Glory, the good of thy Church, the safety, honour, and welfare of our Sovereign Lord and Lady, and their Kingdoms; that all things may be so well ordered, and firmly settled by their good Endeavours upon the best and surest Foundations, that Peace and Happiness, Truth and Justice, Religion and Piety may be established among us, for all Generations. These and all other Necessaries for them, for us, and thy whole Church, we humbly beg for thy Son's sake, our Saviour. *Amen.*

For the Clergy.

Almighty and everlasting God, who by thy Spirit dost sanctifie and govern the whole Body of thy Church, Graciously hear our Prayers,

for all those whom thou hast Ordained, and called to the publick Service of thy Sanctuary; that by the help of thy Grace, they may faithfully serve thee in their several degrees, through Jesus Christ our Lord.

For Friends.

I beseech thee, O Lord, for all those to whom I am indebted, for my Birth, Education, Instruction, Promotion; their Necessities are known unto thee; thou art rich in all things; reward them for these Benefits, with Blessings both Temporal and Eternal.

For a Family.

Almighty and Everlasting God, send down thy Holy Angel from Heaven, to visit, protect, and defend all that dwell in this House, through Christ our Lord.

For

For a Friend.

Almighty and Everlasting Lord God, have Mercy upon thy Servant *N.* and direct him by thy Goodness into the way of Eternal Salvation; that through thy Grace, he may desire those things which please thee, and with his whole Endeavour perform the same, through Jesus Christ our Lord.

For Peace.

O God, from whom all Holy Desires, all good Counsels, and all just works do proceed, give unto us thy Servants that Peace which the World cannot give, that both our Hearts may be set to obey thy Commandments, and also that by thee we being defended from the Fear of our Enemies, may pass our time, in rest and quietness, through the Merits of Jesus Christ our Saviour.

In the time of Plague.

Let thy Anger cease, O Lord, and be appeased for the inquity of thy People, as thou hast sworn by thy self. O Holy God, Holy and Strong, Holy and Immortal, have Mercy upon us.

For a City.

Compass this City, O Lord, with thy Protection, and let thy Holy Angels guard the Walls thereof: O Lord, mercifully hear thy People.

For Grace.

Lord from whom all good things do come, grant unto us thy humble Servants, that by thy Holy Inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ.

For Enemies.

O God the lover and preserver of Peace and Charity, give unto all our Enemies thy true Peace

Peace and Love, and Remission of Sins; and mightily deliver us from their Snares, through Jesus Christ our Lord.

For the Afflicted.

O Almighty God, the Afflicted Soul, the troubled Spirit crieth unto thee: Hear, O Lord, and have Mercy, for thou art a merciful God.

For Travellers.

Assist us mercifully, O Lord, in our Supplications and Prayers; and dispose the way of thy Servants towards the Attainment of Everlasting Salvation, that among all the Changes and Chances of this mortal Life, they may ever be defended by thy most Gracious and ready Help, through Christ our Lord.

For the Fruits of the Earth.

O God, in whom we live, move, and have our Being, open thy Treasure, in the due Season, and give a Blessing to

the

the works of thy Hands, through Jesus Christ our Lord.

Against Temptation.

Almighty God, which doth see that we have no Power of our selves, to help our selves, keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adversities, which may happen to the Body, and from all Evil thoughts which may assault and hurt the Soul, through Jesus Christ.

For Misbelievers and Sinners.

Almighty and Everlasting God who desireſt not the Death of a Sinner, mercifully look upon all that are deceived by the subtilty of *Satan*, that all evil Prejudice laid aside, they may return to the Unity of thy Truth and Love.

For Temporal Necessities.

Repleniſh thoſe, O Lord, we beſeech thee with Temporal

poral Nourishment, whom thou hast refreshed with thy Blessed Sacraments.

Against Tempests.

Drive spiritual Wickedness from thy House, O Lord, and preserve it from the malignity of tempestuous Weather.

For Women in Travel.

O Lord, of thy abundant Goodness, and Mercy, help thy Servants who are in great pains and perils of Child-birth; that being delivered out of their present Danger, they may glorifie thy holy Name, who art blessed for evermore.

For the Sick.

O God, the only refuge of our infirmities, by thy mighty power relieve thy sick Servants, that they, with thy gracious Assistance, may be able to give Thanks unto thee, in thy Holy Church, through Jesus Christ.

For

For Prisoners.

O God, who deliveredst thy Apostle *Peter* from his Chains, and restoredst him to Liberty, have pity upon thy Servants in Captivity, release their Bonds, and grant them Freedom and Safety: Accept of the hearty Repentance of those that are appointed to dye, and save their Souls for his Merits who liveth and reigneth with thee, and the Holy Ghost, ever one God, World without end.

For the Dying.

Father of all Flesh, and God of all Spirits, receive the Souls which thou hast redeemed with thy bloud, returning to thee.

A Prayer before Study.

O unspeakable Creatour, who, out of the Treasure of thy Wisdom, hast ordained Hierarchies of Angels, and hast placed them above the high-

higheſt Heaven in a wonderfull order, and diſpoſed them ſweetly for all parts of the VVorld; thou, the true Fountain and incomprehenſible Principle of Light and VViſdom, vouchſafe to illuminate the Darkneſs of my Underſtanding with a Beam of thy Light; remove the Darkneſs wherein I was born, Sin and Ignorance; thou, who makeſt the Tongues of Infants Eloquent, looſen my Tongue, and pour forth the Grace of thy Spirit upon my Lips, give me acuteneſs to apprehend, capacity to retain, ſubtilty to interpret, aptneſs to learn, readineſs to ſpeak; direct my beginning, farther my progreſſion, and perfect my concluſion.

When the Bell tolls for a Dying Perſon.

O gracious God, be with this Perſon in the holy operations

tions of thy Grace, and in the yearnings of thy tenderest Mercies; in the dreadfull Moment when the Soul shall depart from the Body, and conduct this thy dying Creature through the Valley of the Shadow of Death unto the Land of everlasting Life, through Jesus Christ our Lord, *Amen.*

A concluding Prayer.

Almighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name; we beseech thee mercifully to incline thine Ears to us, who have now made our Supplications and Prayers unto thee; and grant that those things which we have faithfully asked according to thy VVill, may be effectually obtained to the relief of our Necessities, and to the setting forth of thy glory, through Jesus Christ our Lord.

The

The Peace of God which passeth all understanding, keep our hearts and minds in the knowledge and love of God, and of his Son Jesus Christ, our Lord; and the Blessing of God Almighty, the Father, Son, and Holy Ghost, be with us now, at the hour of Death, and at the Day of Judgment.

King Edward *the Sixth's Prayer against Popery.*

LOrd God, deliver me out of this miserable and wretched Life, and take me among thy chosen: *Howbeit not my Will, but thy Will be done*: Lord I commit my Spirit to thee: O Lord, thou knowest how happy it were for me to be with thee; yet for thy chosen's sake; send me Life and Health, that I may truly serve thee.

II.

O my Lord God, *Bless thy People, and save thine inheritance*: O Lord God, Save thy chosen People of *England*: O my Lord God defend this Realm from Papistry; and maintain thy True Religion, that I and my People may praise thy Holy Name, *Amen.*

For God's Mercies upon Their Majesties Forces, under the Command and Conduct of his Grace the Duke of Schomberg.

O Most powerfull and great God, mighty in Battel, fearfull in praises, doing wonders; thou hast done mighty things already for us, whereof we rejoice: O be pleased still to continue thy undeserved Mercies towards us, and accompliſh what thou hast already

ready begun for us: Go forth we humbly beseech thee, with our Armies against those who would make a Prey of thy People.

II.

Protect and guide our great Governour and Commander, whose Commission is to fight thy Battel; Guide him, and Counsel him in all his Undertakings, and cover his head in the day of Battel; cause those that hate thy Name and People, to flee before him, and scatter them as the dust before the Wind; Crown him with Victory and great Success, that at the last he may return home in Peace and Safety, to thy Glory, their Majesties Comfort, his own Satisfaction, and all the Nation's happiness; this we beg for the Merits of Jesus Christ, *Amen.*

For

For Mercy to the whole Nation.

O Lord God, who art full of Mercy and Compassion to all thy people, bless us, we beseech thee, from all domestick and foreign Enemies, that would endeavour to ruine our Souls, and betray our Lives: Let thy goodness and loving kindness evermore watch over us to defend, protect, and keep us from all assaults and temptations of the Enemy, and grant that we may live sober, godly, quiet Lives, to the glory of thy Holy Name, *Amen.*

A Short Account OF THE MASSACRE IN Ireland & Paris.

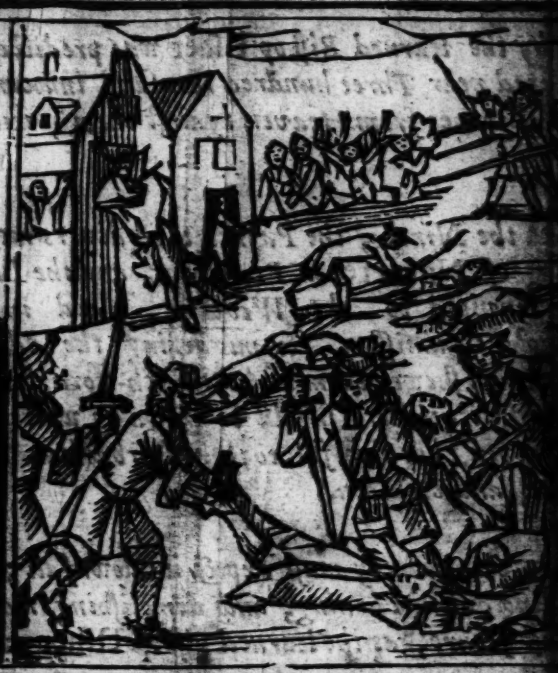
THE Popish Party in *Ireland* pretending the *English* unjustly detained their Lands from 'em, which were justly forfeited to the Laws, by their continual Rebellions and Treasons; they did at last resolve to stir up all the cursed *Romish* Faction, to shew their utmost Zeal, for the Protestant's Destruction.

When their business was well laid, in their publick Prayers, they recommended the good Success of a great Design, to advance their Catholick Cause; and to stir up the People to act this Villany, with the greater Cruelty, they publickly discoursed, that the *English* Protestants were Hereticks, and not to be suffered to live any longer amongst them; that it was no more Sin to kill one of them, than to kill a Dog; and a mortal Sin to protect, or relieve any one of them.

When their Plot was ripe for Execution, they proceeded against the *English* in divers methods; some of the Papists only stripping the Protestants, and turn'd them out of doors naked; others murdering Men, Women, and Children, without Mercy; they all agreed to root out all the Protestants

The Maſſacre.

The moſt Reverend Biſhop *Uſher.*



The *Iriſh* Rebellion, and *French* Maſſacre.

The Downfall of *Rome.*

The Maſſacre in Ireland *happened in the year* 1641, *wh*
and Engliſh *Priſts, by all manner of curſed Cruelties, m*
leaſt cauſe or provocation given them; whoſe bloud yet cries f
Vengeance will judge in his due time.

The Maſſacre of Paris *was in the time of bloudy King* Ch
teſtants to Paris, *under pretence of a Marriage between the*
King. Admiral Coligni, *a Proteſtant Gentleman,*
ſent for the Captain of the Switzers, *and ſhewed him the*
voſts, Sheriffs, and Captains of every Ward had the ſame C
ling of the Bel in the King's Pallace at break of day, and th
and a white Croſs in their Hats; no ſooner was the Watch W
two days there was ſlain in Paris *abov*[illegible] *Ten thouſand men, w*

Popery, Slavery, and Arbitrary Power being vanquiſhed,
begun to root out their damnable Relig[illegible] *in here in* England, *by*
but the utter ruine of Rome *will be when ſhe thinks her ſelf*

by the learned Biſhop Uſher *was predicted in* 1601. *at which time the* Iriſh
ered near Three hundred thouſand innocent Engliſh *Proteſtants, without the*
Vengeance from Heaven againſt them, and which we doubt not but the God of

es the Ninth, the Papiſts uſed divers means to draw the Chief of the Pro-
ng of Navarre, *a Proteſtant, and the Lady* Margaret, *Siſter to the* French
invited to the Wedding, and in the Evening the Duke of Guiſe
g's Commiſſion, for murdering the Admiral, and at midnight the Pro-
miſſion ſhewed them; the Watch-word for the general Maſſacre was, The tol-
e Executioners ſhould be known by white Handkerchiefs tied on their Arms,
given, but they fell to their Barbarity, and murdered the Admiral, and in
n, and children.

me's Idolatry muſt expect its downfall; the Multitude being got together
ling down, burning, and demoliſhing moſt of Their Chappels and Houſes;
oſt ſecure, as the learned Biſhop Uſher *mentions in his Propheſie.*

by t 01. at which time the Irish
dered sh Protestants, without the
Veng ve doubt not but the God of

les th aw the Chief of the Pro-
ng of aret, Sister to the French
in ning the Duke of Guise
ng's d at midnight the Pro-
missio al Massacre was, The tol-
e Ex hiefs tied on their Arms,
give ed the Admiral, and in
n, a

me's ude being got together
lling Chappels and Houses;
ost se his Prophesie.

DE 71

in that Kingdom; and ſo great was their violence, that they would not permit the *Engliſh* Language to be ſpoke, but puniſhed all that uſed it; they likewiſe changed the Names of all *Engliſh* Places, killing, or maiming all ſorts of Cattle, which belonged to the *Engliſh* Proteſtants.

The Popiſh Prieſts gave their Sacrament to ſeveral *Iriſh*, on condition they ſhould ſpare none of the Proteſtants, but waſh their hands in their bloud. They alſo Excommunicated thoſe that afforded any Relief, ſo that many were ſtarved and periſhed; their Friars and Monks exhorted them with Tears not to ſpare any of the *Engliſh*, and boaſted when they had deſtroyed them in *Ireland*, they would go into *England*, & do the like, for they held it as lawfull to kill an *Engliſh* Man, as to kill a Sheep or

a Dog; and that it was no more Conscience to deprive them of their Lives and Estates, than to take a bone from a Dog's Mouth.

The day before this bloudy Massacre; the Priests gave them admission after Mass, telling them, they had now free Liberty to go and take possession of their Lands, and to strip, rob, and despoil all the *English*, of whatever they had; that killing them was a meritorious Act, and would preserve them from the pains of Purgatory; which caused some of these murtherous Villains, after they had slain a multitude of the *English*, publickly to boast, That if they should die immediately, they were sure of Heaven, and escape Purgatory.

They then proceeded to commit all manner of Cruelties and Villanies imaginable

ſtripping naked Man, Woman, and Child, driving Eight hundred and odd into a River, where they were drowned, and put one Hundred and Fifty into a Caſtle, and burned them altogether.

An Abſtract of their Popiſh Tortures, and Cruelties againſt the Proteſtants in Ireland *and* Paris.

A Proteſtant Woman being delivered in the Fields, they gave the new born Infant to the Dogs to be devoured. The *Iriſh* Women followed the Camp, and ſtirred up the Men to Cruelty, crying, *Kill them all; ſpare neither Man, Woman, or Child*; yea, ſuch was their deteſtable Malice, that they taught their Children to kill *Engliſh* Children.

An *Iriſh* Woman was very angry with a Soldier, that he did not bring the Greaſe of a fat *Engliſh* Gentlewoman, who was murdered, to make Candles with; which they barbarouſly did in many places.

By all manner of curſed Cruelties, the *Iriſh* and *Engliſh* Papiſts, in a ſhort time, murdered near three hundred thouſand Proteſtants, without the leaſt cauſe or provocation, whoſe bloud yet crys loud for Vengeance from Heaven againſt them, and doubt not but God will avenge it in his due time.

Children have been caſt to Dogs and Swine to be devoured by them.

Women great with Child have been hanged up, and their Bellies ripped open, that the Infant has dropped out, and been thrown into a Ditch.

Youths have had their brains

brains dashed out against Trees, and some have been trampled to death.

Some Infants have been found sucking the Breasts of their dead Mother.

A great Commander took delight to flea off the skins of Men, and to Head his Drums with them.

Some have been driven to a River where the Bridge has been broken down, and there drowned; if any of them could swim, they either shot at them with Musquets, or knocked them on the head, as they came near the Land.

Some were put into Dungeons full of mire and dirt, and having Bolts put on their Legs there perish'd with hunger.

Some had their eyes plucked out, and their hands cut off, and so let go, to pine away in Misery.

Many have been stoned to

death, and some have been stripped stark naked, and driven into the Woods and Mountains in the extremity of Frost and Snow, and there starved.

Some have been compelled to carry their own Parents to Execution, others to give fire to the Wood that burnt them. Mothers have been forced to throw their own Children into the Water; Wives to hang their own Husbands; Children to hang up their own Parents; and when they have done all this, in hope, and upon promise of Life, they themselves were barbarously Murthered.

Some have been boiled alive in Cauldrons; some have been put into a hole in the ground, all but the head, and there forc'd to continue till they died.

Some have been driven through the streets naked; and

and if, through weakness, they kept not their pace, they were pricked forward with Spears and Swords.

Some have been so rack'd and tormented, that Worms have bred in their putrified Sores; Infants have been closed again in their Mothers Bellies, which the Villains had ript up, and there strangled, some have been wounded deadly, and then hung upon Tenter-hooks, and others have been hung by the Arms, that the Souldiers might try their valour, and the strength of their Swords upon them.

Some have been ript up, and their Guts let out to trail about their heels, others have been dragged with Wythes and Ropes about their Necks, through the VVaters, Bogs, Woods, and Streets, to force them to confess their Treasure, which when they had

gotten, they were basely murdered. One hundred and four sheltred themselves in Caves, and by smoak, made with wet straw, at the mouth thereof, have been smothered.

The same Cruelties we must have expected again to have fain upon all Protestants, if God in his great Mercy had not prevented them.

Strange

Strange and remarkable

PREDICTIONS

OF THAT

Holy, Learned, and excellent Bishop,

James Usher,

LATE

Lord Primate of *Ireland*.

THE Author of the Life of this worthy Archbishop relates, That amongst other extraordinary Gifts and Graces, the Almighty had bestowed upon him, he was wonderfully endued with a Prophetick Spirit, whereby

he predicted several things sometime long before they came to pass, whereof some we have seen fulfilled, and others remain yet to be accomplished: and though he was one that abhorr'd Enthusiastick Notions, being too Learned, Rational, and Knowing, to admit such idle Freaks and Whimsies: Yet he profest, That several times in his Life he had many things impreſt upon his Mind, concerning future Events, with so much warmness and importunity, that he was not able to keep them secret, but lay under an unavoidable necessity to make them known.

From which Spirit he foretold the *Irish* Rebellion Forty years before it came, with the time when it should break forth, in a Sermon at *Dublin*, in 1601; where from *Ezek.* 4. 6. dis-

6. discoursing concerning the Prophets bearing the iniquity of *Judah* forty days, the Lord therein appointed a day for a year: He made this direct Application in relation to the connivance of Popery at that time. *From this year*, says he, *will I reckon the Sin of* Ireland, *that those whom you now embrace, shall be your ruine, and you shall bear this Iniquity.*

Which Prediction proved exactly true; for from that time 1601, to the year 1641, was Forty years, in which it is notoriously known, that the Rebellion and Destruction of *Ireland* happened, which was acted by those Popish Emissaries, which were then connived at.

And of this Sermon the Bishop reserved the Notes, and made a Remark of it in the Margent of his Bible; and for 20 years before, he lived in

in the expectation of the fulfilling of it, and the nearer the time was, the more he was confident it was near accomplishment; though as yet, there was no visible appearance.

The year before the Rebellion broke forth, (says Dr. *Bernard*) *The Bishop taking his leave of me, being going from* Ireland *to* England, *he advised me to a serious Preparation; for I should see heavy Sorrows and Miseries before I saw him again*; which he delivered with as great Confidence, as if he had seen it: which seems to verifie that of the Prophet, *Amos* 3. 7. *Surely the Lord will do nothing, but he will reveal it to his Servants, the Prophets.*

From this prophetick Spirit he foresaw the Changes and Miseries of *England* in Church and State; for having in one of his Books, (*De Prim. Eccl. Brit.*) given a large Account

count of the Deſtruction of the *Britains*, by the *Saxons*, about 550 years after Chriſt, he gives this among other Reaſons, why he inſiſted ſo largely upon it; That he foreſaw that a like Judgment was yet behind, if timely Repentance and Reformation did not prevent it; and he would often mourn upon the foreſight of this, long before it came.

From this Spirit he gave mournfull intimations of the Death of King *Charles* the I. of whom he would be often ſpeaking with fear and trembling, even when the King had the greateſt Succeſs; and would therefore conſtantly pray, and gave all Advice poſſible, to prevent any ſuch thing.

From this Spirit he foreſaw his own Poverty in Worldly things; and this he would often ſpeak of, with admiration

to

to the Hearers, when he was in his greatest Prosperity, which the event did most certainly verifie.

From this Spirit he predicted the Divisions and Confusions in *England*, about Religion, and the sad Consequences of it; some of which we have seen fulfilled, and I pray God the rest, which he feared, may not also be accomplished.

Lastly, from this Spirit he foretold, That the greatest stroke upon the Reformed Churches was yet to come; and the time of the utter ruine of *Rome* should be when she thought her self most secure; and to this last, I shall add a brief Account from the Person's own hand who was concern'd.

The year before the Primate's Death, I went to him, and earnestly desired him to grant me in Writing his Appre-

hen-

henſions of Juſtification, and Sanctification by Chriſt, becauſe I had formerly heard him Preach upon thoſe Points, wherein he ſeemed to make thoſe great Myſteries more intelligible to my mean Capacity, than any Diſcourſe I had heard from others; but by reaſon I had an imperfect Memory of the particulars, I took the boldneſs to importune him, That he would pleaſe to give me a brief Account of them in writing, whereby I might the better imprint them in my memory; of which he would willingly have excuſed himſelf, by declaring his Intentions of not writing any more; adding, That if he did write any thing, it ſhould not exceed a ſheet or two: but upon my continued importunity, I at laſt obtained his promiſe.

He coming to Town ſome time

time after, was pleased to give me a Visit; where I failed not to challenge the benefit of his promise made to me; to which he replyed, 'That he 'had not writ, and yet could 'not charge himself with any 'breach of promise; for '(said he) I did begin to 'write, but when I came to 'write of Sanctification, that 'is, of the new Creature, 'which God formeth by his 'Spirit in every Soul, which 'he doth truly regenerate, 'I found so little of it wrought 'in my self, that I could 'speak of it only as Parrots 'by rote, and without the 'knowledge and understanding of what I might have 'expreſt; and therefore I 'durſt not presume to proceed any farther upon it.

When I seemed to stand amaz'd to hear such an humble Confession, from so great and expe-

experienced a Christian. He added:

'I must tell you, we do not 'well understand what San- 'ctification, and the New 'Creature are; it is no less, 'than for a Man to be brought 'to an entire resignation of 'his Will to the Will of God, 'and to live in the offering 'up of his Soul, continually 'in the flames of love, as a 'whole Burnt-offering to 'Christ, and how little (says 'he) are many of those who 'profess Christianity experi- 'mentally acquainted with 'this Work on their Souls.

By this Discourse, I conceived he had very excellently and clearly discovered to me that part of Sanctification, which he was unwilling to write.

I then presumed to enquire of him, what his present apprehensions were, concerning a great

a great Persecution which should fall upon the Church of God in these Nations of *England*, *Scotland*, and *Ireland*, of which this reverend Primate had spoken many years before, when we were in Peace and Settlement.

'I ask'd him whether he did believe those sad times were past, or to come, he told me, 'They were to come, and 'that he did as fully expect it, 'as ever he had done: *adding*, 'That this sad Persecution 'would fall upon all the Pro-'testant Churches in *Europe*.

I replyed, I hoped it might be past, as to these Nations of ours, since I thought, that though we have been punished much less than our Sins have deserved, and that our late Wars have made far less devastations, than War commonly brings where it pleaseth God in Judgment to suffer it; yet

yet we must needs acknowledge, that many great Houses have been burnt, ruined, and left without Inhabitants; many great Families impoverished and undone, and many thousand lives also had been lost in that bloudy War, and that *Ireland*, and *Scotland*, as well as *England*, had drunk very deep of the Cup of God's Anger, even to the overthrow of the Government, and the utter Desolation almost of a very great part of those Countries.

But this holy Man turning to me, and fixing his eyes upon me with that serious and irefull look which he usually had, when he spoke God's Word, and not his own; and when the Power of God seemed to be upon him, and to constrain him to speak, which I could easily discern much to differ from the Countenance wherewith he usually spake to me. He said thus: 'Fool

'Fool not your self with 'such hopes; for I tell you, 'all you have yet seen, hath 'been but the beginning of 'Sorrows, to what is yet to 'come upon the Protestant 'Churches of Christ, who 'will e'er long fall under a 'sharper Persecution than e'ver yet has upon them; and 'therefore (*said he to me*) look 'you be not found in the out'ward Court, but a worship'per in the Temple before the 'Altar, for Christ will mea'sure all those that profess his 'Name, and call themselves 'his People; and the out'ward Worshippers he will 'leave out, to be trodden 'down by the Gentiles.

'The outward Court (*says 'he*) is the formal Christian, 'whose Religion lies in per'forming the out-side Duties 'of Christianity, without ha'ving an inward life and pow-

'er

'er of Faith, and Love, uniting them to Christ, and these God will leave to be trodden down and swept away by the Gentiles; but the Worshippers within the Temple, and before the Altar, are those who do indeed Worship God in Spirit and in Truth, whose Souls are made his Temples, and he is honoured and adored in the most inward Thoughts of their Hearts, and they sacrifice their Lusts and vile Affections, yea, and their own Wills to him; and these God will hide in the hollow of his hand, and under the shadow of his Wings.

'And this shall be one great difference between this last, and all the other preceeding Persecutions; for in the former, the most eminent and spiritual Ministers, and Christians did generally suffer

'most,

'most, and were most violent-
'ly fallen upon; but in this
'last Persecution, these shall
'be preserved by God, as a
'Seed to partake of that Glo-
'ry, which shall immediately
'follow, and come upon the
'Church, as soon as ever this
'Storm shall be over; for as
'it shall be the sharpest, so it
'shall be the shortest Perse-
'cution of them all, and shall
'only take away the gross
'Hypocrites, and formal Pro-
'fessors, but the true spiri-
'tual Believers shall be pre-
'served till the Calamity be
'over-past.

I then asked him by what means or instruments this great Tryal should be brought on. He answered, 'By the 'Papists. I replyed, That it seemed to me very improbable they should be able to do it, since they were now little countenanced, and by few

ew in these Nations, and that he Hearts of the People were ore set against them, than e-er since the Reformation. He answered again, That it would be, by the hands of Papists, and in the way of a sudden Massacre; and that the then Pope should be the chief Instrument of it.

All this he spake with so great assurance, and with the ame serious and concerned Countenance, which I have before observed him to have, when I have heard him fore-tel some things which in all humane appearance were very unlikely to come to pass, which yet I my self have lived to see happen according to his Prediction: and this made me give the more earnest attention to what he then uttered.

He then added, That the Papists were in his opinion the *Gentiles* spoken of in the Eleventh of the *Revelations*, to

'whom the outward Court 'should be left, that they 'might tread it under foot: 'they having received the '*Gentiles* Worship, in their a-'doring Images, and Saints 'departed, and in taking to 'themselves many Mediators: 'and this (*said he*) the Pa-'pists are now designing a-'mong themselves, and there-'fore be sure you be ready.

This was the substance, and I think (for the greatest part) the very same words which this holy Man spake to me, not long before his death, and which I writ down, that so great and notable a Prediction might not be lost by my self or others.

This gracious Man repeated the same things in substance to his only Daughter the Lady *Tyrrel*, and that with many Tears, and much about the same time that he had expreſt the

e aforesaid to me, and which
e Lady *Tyrrel* assured me of
th her own mouth to this
rpose:

That opening the door of
s Chamber, she found him
ith his eyes lift up to Heaven,
d the Tears running apace
wn his Cheeks, and that
e seemed to be in an Ecstasie,
herein he continued for a-
ut half an hour, not taking
e least notice of her, though
e came into the Room; but
last turning to her, he told
r, That his thoughts had
en taken up about the Mi-
ries and Persecutions that
re coming upon the Chur-
es of Christ, which would
so sharp and bitter, that
e contemplation of them
d fetched those Tears from
s Eyes, and that he hoped
e should not live to see it,
t possibly she might, for it
s even at the door; *There-*

fore take heed (says he) *that y*
be not found sleeping.

The same things he also r
peated to the Lady *Bys*
Wife to the Lord Chief B
ron of *Ireland*; but addi
this Circumstance, That
they brought back the King,
might be delayed a little lon
er, *but* (said he) *it will sur*
come; therefore be sure to look th
you be not found unprepared for it.

To conclude in the Word
of Dr. *Bernard*, speaking o
this excellent Person: 'Not
'howsoever I am far fro
'heeding of Prophecies, y
'with me it is not improbab
'that so great a Prophet, s
'sanctified from his Youth
'so knowing, and emine
'throughout the univers
'Church, might have, at sou
'special times, more than o
'dinary Motions and Impo
'ses in doing the Watch-man
'part, of giving warning o
'Judgments approaching.

Thank

The Thank
which were to
2000 *empty C*

Novembe
ſent to the L
them: The C
bert VVinte
Keys *Gent.*
1900 *Billets.*

Novembe
fange, who L
of Proviſions

ovf h Pr

The *Spaniſh* Invaſion, 1558. Gun powder Treaſon, *Nov* 5 1605. The Arrival of the Prince of *Orange Nov.* 5. 1688.

The Thanksgiving for the Deliverance from the Spaniſh *Armada, was* Auguſt 7. 1588. *their Fleet was* 150 *Ships, and* 65 *Galleons, which were to join the Duke of* Parma, *who had* 32 *Ships of War,* 70 *Flat-bottoms, and* 240 *Boats which lay in* Newport *Haven, with* 2000 *empty Casks to choak Havens, and make Bridges: To this Deſign the Pope contributed a Million of Gold.*

November *the* 5 1605. *was our great Deliverance from the Engliſh Powder-Plot, and the miraculous finding of it out, was by a Letter ſent to the Lord* Mounteagle, *to adviſe him to take care of himſelf, for the Parliament ſhould receive ſuch a Blow, and not ſee who hurt them: The Conſpirators were* Everard Digby *Knight,* Robert Catesby *Eſq;* Ambroſe Rockwood *Eſq;* Francis Treſham *Eſq;* Robert VVinter *Eſq;* Tho. Piercy *Gent.* Tho. VVinter *Gent.* John VVright *Gent.* Chriſt. Wright *Gent.* John Grant *Gent.* Robert Keys *Gent.* Guy Faux, *and* Bates, Catesby's *Man: Proviſion for this horrid Deſign was* 36 *Barrels of Powder,* 500 *Faggots, and* 1900 *Billets.*

November *the* 5. 1688, *was our happy Deliverance from Popery, Slavery, and Arbitrary Power, by the Arrival of the Prince of* Orange, *who landed with a conſiderable Army at* Brixam *Key in* Devonſhire, *where the whole Country congratulated him, and brought Plenty of Proviſions and Neceſſaries for the Soldiers.*

BRITISH MUSEUM 6 DE 71
BRITISH MUSEUM 6 DE 71

Ships, and 65 Galleons,
Newport Haven, with

t out, was by a Letter
and not ſee who hurt
Treſham Eſq; Ro-
Grant Gent. Robert
er, 500 Faggots, and

of the Prince of O-
and brought Plenty

ITISH
DE 71
SEUM

Thankſgivings for God's wonderful Deliverances.

From the Spaniſh *Invaſion.*

WE laud and magnifie thy holy Name for this wonderfull Deliverance wrought for our Anceſtors, which were ſurrounded with fear of *Roman* Slavery, and Popiſh Uſurpation, which would have deſtroyed both Queen and Kingdom, when their Gallies and Ships came to aſſault us, with murthering Pieces, and Inſtruments of Cruelty, which none but Satan and themſelves could invent; as Whips to ſcourge us, Seals to mark us, and Fetters to manacle us.

II.

They were full of Pride, calling themselves *Invincible*, and had hemm'd us in on every side, trusting in their own Arm of Flesh, and pursuing our ruine and destruction; then, O Lord, thou didst awake as one out of sleep, and, as a Giant, refreshed with Wine, and smotest our Enemies in the hinder parts, putting them all to confusion: Blessed be thy Name for this, and all other Mercies bestowed upon us, and grant that we may never want thankfull Hearts to praise thee.

From the Gun-Powder Treason, November 5*th*. 1605.

Blessed Lord, whose Eye of Providence watched over us, and didst discover to us those hellish Contrivances which were laid in the dark, but not hid from thine All-seeing eye; *Rome*'s Factors were then busie in contriving to blow up the Bodies

Bodies of our King and Nobles with a most barbarous and unnatural invention.

II.

What had they done to them to be adjudged to so strange a Death? and what had they done for thee, to be so graciously preserved? as we consider their inhumanity in laying their cruel project, so we must acknowledge thy Goodness in revealing the same, to whom be glory, now, and for ever, *Amen.*

For our Deliverance from Popery, Tyranny, and Arbitrary Power.

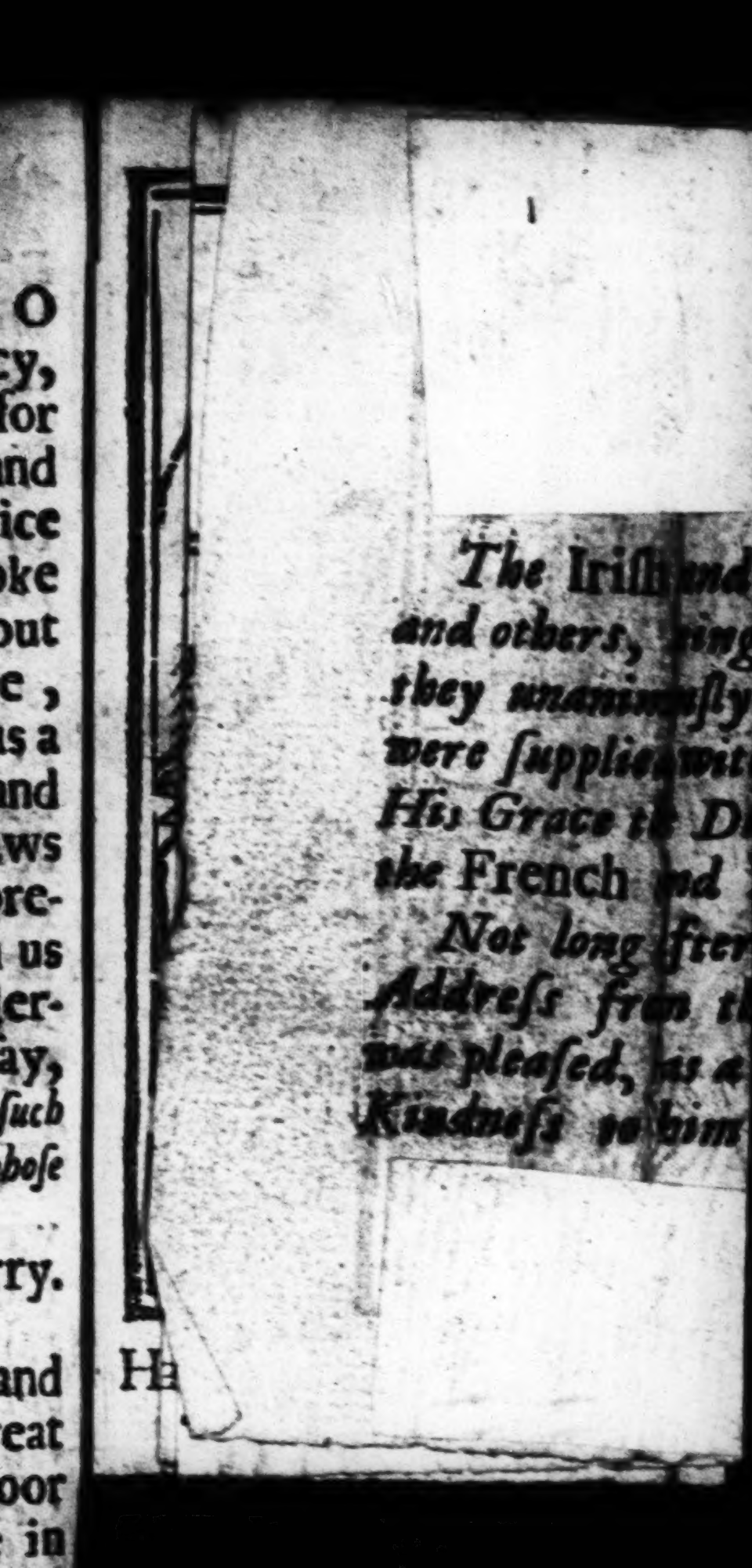
O Eternal God, who hast wrought so great a Deliverance to all thy People, by raising up happy Instruments for thy Glory, and our Peace and Safety, even thy Servants, our dear and dread Soveraign Lord and Lady K. *William* and Q. *Mary*, who, like *Moses*, stood in the Gap, between us and *Pharaoh*'s Cruelties. F 4 II. Thou

II.

Thou hast delivered us, O Lord, thou God of Mercy, when we were even ready for destruction, Tyranny, and what else their *Roman* Malice could invent, or slavish yoke have imposed upon us; but blessed be thy holy Name, that thou hast snatched us as a Brand out of the Burning, and hast restored those good Laws and Liberties, which our Forefathers have enjoyed; teach us to prize & value this great Mercy, that all Nations may say, *happy are the people, that are in such a Case, yea happy is the People whose God is their Lord.*

For the Relief of London-Derry. *in* Ireland.

O Lord of Heaven and Earth, who didst in thy great Mercy remember thy poor Servants when they were in trouble, and besieged round about, being in great necessity for



His Grace the Duke of *Schomberg.*

The Valiant Governour *Walker.*

The Siege of *London-derry*, 1688.

BRITISH
G DE 71
MUSEUM

The Irish *and* French *Forces being headed by the late King* James, *laid close Siege to* London-derry, *at which time Collonel* Lundy, *and others, being driven away by fear, they were destitute of a Governour, the Town then consisting of about Nine thousand Fighting men, they unanimously chose* Col. VValker *their Governour, and preserved the Place couragiously, enduring great extremity; but at last they were supplied with Provisions by way of the River, and the Besiegers, after great loss sustained, drew off and left them,* August *the* 13*th. His Grace the Duke of* Schombergh *landed his Forces in* Ireland, *near* Carrickfergus, *and reduced divers Places to obedience, causing the* French *and* Irish *Army to retreat.*

Not long after, Governour Walker *safely arrived in* England, *and waited upon their Majesties at* Hampton-Court, *with an humble Address from the Governours, Officers, Clergy, and Gentlemen in the City and Garison of* London-Derry, *at which time His Majesty was pleased, as a Mark of his Royal Bounty, to order him Five thousand Pounds, with this Assurance, That it should not at all lessen his Kindness to him and his Family.*

BRITISH
G DE 71
MUSEUM

time *Collonel* Lundy,
thousand *Fighting men,*
mity; *but at last they*
em, Auguſt *the* 13*th.*
to *obedience*, *cauſing*

Court, *with an humble*
hich *time His Majeſty*
ld *not at all leſſen his*

for want of Food, and other Neceſſaries, thou didſt in thy due time ſend them Relief and Succour, elſe they had periſhed in their Affliction.

II.

And what can we render, O Lord, ſufficient for theſe things; our beſt thanks we can pay, O God, are leſs than the leaſt of all thy Mercies; yet in the mean time we deſire to acknowledge thine abundant Goodneſs, and loving Kindneſs to us, and to praiſe thy Name for evermore.

For the Gifts of God.

I yield thee all humble and hearty Thanks, O merciful God, that by the Death of thine only Son haſt redeemed us from death to life, and haſt continually a care of us, preſerving us as the Apple of thine Eye from the dangerous Aſſaults of Satan, and provideſt for us all things neceſſary, that

more Thanks and Praise is due unto thee, than the Tongue of Men or Angels can declare.

II.

Accept these my Praises and Thanksgivings, O Lord, I beseech thee, and encrease in me a daily desire to praise thy Goodness, acknowledging every good and perfect Gift to come from thee; to whom with the Son and the Holy Ghost, be all honour and glory, now and for evermore, *Amen.*

To God for all his Benefits.

Most merciful God, we yield thee humble thanks for thy continual favour and kindness towards us thy poor and unworthy Creatures, for whose Salvation, when we were lost, thou wert pleased, even of thy mere Love, to send thine only beloved Son, Christ Jesus, into the World, taking humane Nature upon him, and suffe-

suffering most bitter pangs of Death upon the Cross, to redeem us again to thy favour.

II.

Such, O Lord, was thine unspeakable Love, for which we are never able to pay the least recompence; but give us, O Lord, thankfull and obedient hearts, that we may yield thee praises not only with our Lips, but in our lives; not only in giving thy Son for us, but in leaving unto us a continual remembrance of the same thine unspeakable Love, thy Holy Gospel, wherein consists the rule whereby we are directed; and though Heaven and Earth pass away, yet not one tittle of that shall decay or diminish; for without which we should have been in our accustomed Ignorance: accept us, we beseech thee, in thy Son, our blessed Lord and Saviour. *Amen.*

Christian Courage IN AFFLICTION.

A Prayer before the following Advice to the besieged Souldiers in *London-Derry*, under the Command of that worthy Divine and most Loyal and Valiant Commander Col. *Walker*.

O *Most Eternal Lord God, whose Providence never fails those who trust in thy Name and Word, mercifully we beseech thee to cast down thy Eyes of Pity and Compassion upon us miserable Sinners which are here met together; we do in all humility pre-*

proſtrate our ſelves before thy Divine Majeſty, beſeeching thee to pardon all our Sins, and help our Infirmities; O Lord, we are not able of our ſelves to do any thing, but offend thee, committing daily and hourly Sins without number: but, O Lord, hear thy Son Chriſt Jeſus for us, and nail them to his Croſs, that they may never riſe up in Judgment againſt us, either to ſhame us in this World, or condemn us in the World to come; bury them in the bottomleſs Sea of thy Mercy and Forgetfulneſs, that they may never appear before thee, to hinder thy Favours unto us; ſeal the remiſſion of them to our Souls and Conſciences, that they may not diſturb or diſtract us in our Devotions and Duty; pour thy Grace and holy Spirit into us, that may enable us to walk before thee in Holineſs, Righteouſneſs, and in Sobriety, all the days of our lives.

Bleſs we beſeech thee, our dear and dread Soveraign Lord and Lady, King William *and Queen* Mary, Katherine *the Queen Dowager, the Princeſs* Anne *of Denmark, and*

the

the rest of the Royal Family: Bless the Archbishops, and Bishops, with the rest of the Dispencers of thy holy Sacraments, and grant that the light of thy Gospel may never depart from us. And Lastly, we come unto thee for a Blessing upon our Governours, Commanders, and fellow Souldiers; guide and conduct them in this Calamity, fortifie them with Courage and Strength against our Romish Adversaries, that thy Name may be glorified, our Lives preserved, and our Souls Eternally saved, in the great day of the Lord Jesus, when all flesh shall appear. Grant that our Meeting at this time may be for the better, and not for the worse; to praise and glorifie thy holy Name, in whose holy Name and Word we put up these our imperfect Prayers, in that most absolute and perfect form of Prayer which Christ himself hath taught us. Our Father, &c.

Christian

Christian Courage IN AFFLICTION.

A Discourse by way of Advice to the besieged in *London-Derry*.

---

2 Chron. 20. Chap. Verse 9. latter part of it.

Be not afraid nor dismay'd by reason of this great multitude; for the Battel is not yours, but God's.

THE Context runs thus, *And he said, Hearken ye, all Judah, and ye Inhabitants of Jerusalem, and thou King Jehoshaphat: Thus saith the Lord unto you, Be not afraid, nor dismaied by*

by reason of this great multitude; for the Battel is not yours, but God's.

These are the words of God, which he commanded *Jahaziel* the Prophet to deliver to *Jehoshaphat* King of *Judah*. When the *Moabites* and *Ammonites* came to make War against him, to dispossess him of his Kingdom, verse the 8th of this Chapter, and may be a seasonable Text for this Auditory.

Our Sins indeed are many, which have justly provoked God's heavy Wrath against us: and our Enemies are very numerous which surround us, therefore now let us cry mightily unto God, earnestly beseeching him, that he would pardon all our Sins, blot out all our Iniquities, and receive us graciously; let us sincerely repent and be heartily sorry for our manifold Transgressions committed against him, so shall we by his Divine Assistance

be

be in a readineſs to encounter with *Roman* Malice, theſe *Moabites* and *Ammonites*, who are Enemies to our Lives, Religion, Laws, and Liberties; and be animated with Courage to go out cheerfully againſt *Rome*'s Force and Cruelties, fighting manfully the Lord's Battel, every one of us, laying his hand upon his Heart, with this comfortable Expreſſion in our Mouths, *Be not afraid, nor diſmaied by reaſon of this great multitude, for the Battel is not ours, but God's.*

Servile Fear is the harbinger of the Guilty, and a ſlaviſh timorouſneſs belongs not to the Strong and Couragious, but a God like Fear attends upon the Vertuous, and produces Succeſs in their Undertakings. Holy *Job* that great Proficient in God's School, and great Example of Chriſtian Patience tells you, *Job* 28. 28.

The

The fear of the Lord, that is Wisdom; and to depart from Evil is Understanding. This is the only supream Good and Fear, which secures us from committing shameful Acts, and creates a circumspection in our Lives; for as the shadow of the Body is followed by the Sun, so doth Glory attend Vertue in our progress to Christ. Let us then put our whole trust in God, in this time of danger, and take the Royal Prophets resolution, *Psal.* 118. 6. *Not to fear what man can do unto us*; but rather fear the Lord, who *pitieth those that fear him*, Psal. 103. 13.

It is the Duty of every one of us to be circumspect in our Lives, but more especially at this season and time of Affliction, when the hand of God is stretched out against us; when the Enemy waits even at our doors ready to devour us, when they

they ſtand gaping ready to ſwallow us up quick, and none of us can prognoſticate how ſoon his Life may be loſt, or be in danger; therefore it behoves us to lay hold on that Advice which St. *Paul* gave the *Epheſians*, Epheſ. 6. 10, 11. *Be ye ſtrong in the Lord, and in the Power of his Might. Put on the whole Armour of God, that ye may be able to ſtand.* So ſhall we be fortified with that Courage which is mentioned here in my Text, of being *not afraid, or diſmaied by reaſon of this great multitude, for the Battel is not ours, but God's.*

Be not afraid, or diſmaied by reaſon of this great multitude, is the Command of God, and therefore in obedience to his Command let us humbly obey his Divine Order, and valiantly fight under his Protection. A multitude there is, and very great; what then, *the Battel is*

God's

God's, and *David* tells us, 1 *Chron.* 16. 5. *Great is the Lord, and greatly to be praised; he is also to be feared above all Gods.* The multitude here in my Text were *Moabites*, and *Ammonites*; but the multitude which layeth close Siege to us, are *Jesuits* and bloudy *Papists*, whose damnable Principles, and hellish Doctrines are to quench the light of the Gospel, to root and destroy all Christianity, who blasphemously think to gain Heaven by Massacring God's People, and triumph in the effusion of shedding innocent Bloud: it is their Glory to lay Kingdoms wast, and Countries desolate, reduce Cities to Ashes, and ruine Families those which will not fall down to worship their Idols, false Gods of Wood and Stone, are fit objects of their Fury; their Cruelty is beyond what Malice can invent, or Hell imagine,

gine, and *Solomon* gives a true Character of them, *Prov.* 27. 4. *Wrath is cruel, and Anger is outragious; but who is able to ſtand before Envy?*

But God will pour out his Wrath upon them, and ſhoot at them with his Arrows, that they ſhall be wounded, his Vengeance will ſpeedily overtake, and drown them, like harden'd *Pharaoh* in the red Sea of Perdition; let him who hath provoked God to Anger, lay his hand on his Heart, and now ſay with *Nehemiah*, *Shall ſuch an one as I flie? Shall I whom God hath honoured ſo much, diſhonour him by Oaths ſo greatly? who am placed in an higher Sphere than others, be either a dim or a wandering Star? Shall I who am moſt obliged to God by the Bonds of Wealth and Power, exceed the bounds of Truth and Juſtice? whom he hath made a Ruler of the People, not rule my ſelf and my own Kingdoms according to his Gel-*

den

den Rule? God forbid. God will not permit their Romish policy to overthrow our Christian Piety, he will not suffer them to *break the bruised Reed of the Distressed, nor quench the smoaking Flax of their Necessities, he will be a Lamp unto our Feet, and a Light unto our Path in this Extremity; therefore be not afraid, or dismaied by reason of this great multitude,* &c.

We must every one of us look upon this great Affliction as sent from God, for he knows what is better for us, than we do for our selves; and that which seems most evil at present, may turn at last to our greatest benefit. None of us ought to despair of God's Mercy, for when our weak Apprehensions of God are such as drive us from him, we overthrow the main end of Religion, which is to bring God, and our selves nearer together. None ought to exclude them-

themſelves from God's Mercy, whom he excludes not from it; and God excludes none, whom he invites to repent, with a promiſe of forgiveneſs, if they do it: and the goodneſs and long ſuffering, and forbearance of us Sinners, is on purpoſe deſign'd to lead us to Repentance; ſo that after all this, to deſpair, and fail in our Courage, is only to reject the Mercy which God offers, but to queſtion his truth and ſincerity, to ſlight his Patience, to diſparage his Goodneſs, and to look upon him as a moſt revengeful and implacable Being, is to admit and entertain moſt diſhonourable and unworthy Thoughts of the Beſt, the Wiſeſt, the moſt merciful and compaſſionate Being in the World, who hath proclaim'd himſelf, *Exod.* 34. 6, 7. *To be a God merciful and gracious, long-ſuffering, and abundant*

in

in Goodneſs and Truth, keeping Mercy for thouſands, forgiving Iniquity, Tranſgreſſion, and Sin; that is, to all that truly repent: So that when we conſider, we have no reaſon to deſpair of his Mercy to us, but readily and willingly to obey his Command, and not ſhrink from thoſe principles which prompt us to his Honour and Glory, in whoſe Service is perfect freedom; but to rouſe up our ſelves like Men, ſtand upon our Guard, fortifie our ſelves and be vigilant, not being *afraid, or diſmaied by reaſon of this great multitude*; for it is God's cauſe which we fight for, and our Lives cannot be better imployed than in his Service, from whom we received all we have, or can pretend to; therefore let us preſs forwards in obedience to his Command, *for the Battel is not yours, but God's.*

When

When the Lord's Battel is to be fought, we must endeavour to follow his holy Order and Discipline, and not our own sinfull Lusts and Appetires, like brute Beasts, which have no understanding: Let us seriously consider, I beseech you, what it is we fight for? it is to defend our Religion, and oppose Idolatry? to maintain Truth, and beat down Falshood? to exalt Glory, and decry Shame? and to enjoy our Freedom, and not espouse Slavery? Let happy *England* now be our pattern for Loyalty Magnanimity & Courage; then shall we arrive at that serene State, which holy *David* expresses, *Psal.* 85. 10. where *Mercy and Truth are met together, Righteousness and Peace have kissed each other*; if on the contrary we revolt, nothing can be expected but *Parisian* Slavery to enthrall us, and *Romish* Idola-

try to attend us: Have we not felt the smarting Rod of Popery for many years? yea, within a few years, when Legality was changed into Arbitrary Government; Orthodox Religion grosly invaded and innovated; Popish Doctrines publickly preached; Crucifixes erected; Adoration to Saints and Altars practised, and Ten *Ave Maria's* said for one *Pater Noster*? The same may be said of *Ireland*, as once a Reverend Divine wittily said of *England*: *Though it was but a little Place, yet there was a great deal of* ROME *in it. And shall not I visit for these things?* saith the Lord, *shall not my Soul be avenged on such a Nation as this?* Jer. 5. 9. yes surely, God will avenge himself, and defeat all their Policies; he *will laugh at their Calamity, and mock when their fear cometh, when their fear come as desolation, and destruction as a*

Whi

Whirlwind. Prov. 1. 25, 26, 27. he is able, and will deliver us, if we truſt in him; he has promiſed us, who will not break his Word: Pſal. 50. 15. *Call upon me in the time of trouble: I will deliver thee, and thou ſhalt glorifie me.* Therefore let us be all of one mind, and not halt between Two Opinions, but ſtand faſt, *Fear not, nor be diſmayed, for the Battel is not ours, but God's.*

Is it God's Battel we are to fight? let not ſloth then ſeize upon us, or a ſupine Careleſsneſs take hold of us; but *let us quit our ſelves like Men, and fight,* 1 Sam. 4. 9. ſecuring to our ſelves that Religion, the Light of that glorious Goſpel God hath given us, not forgetting to take the Prophet *Jeremiah's* Counſel, in the 6. chap. of his Prophecy, ver. 16. *Stand ye in the way, and ſee and aſk for the good old paths, where is the*

good way, and walk therein, and you shall find rest unto your Souls. The well compacted Hedge of our Laws was trodden down: let us therefore be diligent, and repair those breaches our Sins have made, by our earnest Supplications to the Throne of Grace; so true is that Maxime, *Inter Arma, silent Leges,* The Voice of Law cannot be heard for the noise of Drums, and the threatning Cannon. O let Policy now amongst us ever give place to Piety; and now let me exhort the chiefest amongst us, beseeching you to let your private Affections be swallowed up in the common Cause, as small Rivers lose their Name in the Ocean. That practice of *Pompey* deserveth well your observation and imitation, who when his Soldiers would needs leave the Camp, threw himself down at the narrow Passage,

Paſſage, and bid them goe, but they ſhould tread firſt upon their General. So let your pious Reſolutions, and valiant Examples ſtir up the Courage of our weak Brethren; expoſe your ſelves to the worſt of dangers, and endure the brunt, that they may not deſert you; may it be your Glory in after Ages, to be loudly proclaimed, that you were the Champions of the Lord to fight his Battel; that you ſtood in defence of your Religion againſt groſs Idolatry; that you promoted Peace againſt bloudy Perſecution; and rather chooſe to endure Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon. In our Duty in Matters of Religion, we are no farther to walk after Ruler's Commands, than they walk after God's; Fatherly power is the riſe of

all Authority; and yet our Saviour tells us, *He that loves Father or Mother more than him, is not worthy of him*, Mat. 10. 37. Parents must be honoured, but God preferred; it is as true in regard of Regal as Paternal Authority; the Instances of the *Hebrew* Midwives, *Exod.* 1. 17. the three Worthies, and *Daniel*, are obvious to all, *Dan.* 3. 18. 6. 10. That Epithete that was given to *Bacon* of *Doctor Resolutus*, in this Case well becomes every Christian. It was a just Resolve of *Luther* in divine Matters, *Cedo nulli*; and a remarkable Speech of the Apostles. Acts 4. 19. 5. 29. That *we ought to obey God rather than Men*; it is true, when the supream Authority enjoins what God inhibits, we must patiently undergo the punishment inflicted, but not willingly walk after the Commandment prescribed.

ſcribed. It was a pious Speech of King *Henry* the Eighth to Sir *Thomas More*, when he made him Chancellour, *Look firſt at God, then at me.* St. *Auguſtine*'s Rule is excellent, *The Supream Power hath a Superiour in Heaven*; for fear of one, we muſt contemn the other; the one may threaten the Priſon, but the other has ordained Hell. In a word, neither muſt Princes leave the People to their own Will, nor the People conform themſelves to the Prince's Will, but both to God's Will in Matters of Religion, leſt otherways both Prince and People be conſumed.

But, O Lord, we have ſinned againſt thee, and as the Prophet *David* ſays Pſal. 76. 7. *Who can ſtand in thy ſight, when thou art angry?* no Bounds could keep us from Sinning, and therefore God's Wrath knows no Bounds in puniſhing: as

our Transgression was above Measure, so God's Judgment is without Measure. It is St. *Chrysostom*'s Note, concerning *that fiery shower* which God rained upon *Sodom*, That as the *Sodomites* inverted the course of Nature, to seek Woman in Man; so God changed the Order, by showring down Fire instead of Water. Thus doth the Almighty's Justice ever proportion the Smart to the Fault; so that here we may at once behold the greatness of our Sin in the punishment, and the fitness of the punishment to the Sin; Invasion, and being Besieged by *Romish* Adversaries, for our neglecting God's Commands, which ought to be our Rule, and despising of his Goodness, which should lead us Sinners to Repentance.

But

But as the Water that is poured on the Earth, can never be gathered up again; so let us pour out all our Sins, and God will not pour out all his Wrath: let us speedily cast away the filth of our Transgressions, and he will soon stop the current of his Indignation; let us cheerfully reform, and he will willingly assist us, let us repent of our provocations, and he will bring us out of this Calamity; may this our great work, be wisely and speedily accomplished, and by the Divine Assistance, and our weak endeavours faithfully performed, that the power of Religion may be advanced, the Name of God honoured, the fury of our Enemies suppressed, the Hearts of Gospel-Friends comforted, and which is above all, and beyond all, Christ over Antichrist, in the purity of his Gospel among

us and our Posterity for ever. Which God of his infinite Mercy grant us, to whom be ascribed, as most due, all Honour, Power, and Glory, Adoration and Subjection, now, and for evermore.

The Prayer afterwards.

BLessed, Lord, who art our Strength, Hope, and Fortress, our Castle, and Deliverer, our Defender in whom we trust; bow the Heavens, O Lord, come down and save us, send down thine Hand from above, deliver us, and take us from the great Waters, from those Miseries and Afflictions which come upon us, by reason of our Sins, and from the Condition of Mortality, and from the hand of strange Children, whose right hand is a right hand of Wickedness.

Give us, O Lord, Victory and Peace, and all the Blessings belonging to it, with which thou usest to adorn and beautifie the Dwellings of

the

the Righteous, that we may be happy in the continual descent of thy Favours; but above all, that our happiness may consist in being thy People, and thou being our God, that we may be blessed for ever in so happy a Union, through Jesus Christ our Lord, and Saviour. Amen.

A Prayer for the preservation of our most gracious Soveraign Lord King William, *in his Royal Undertaking to Subdue* Ireland, *and for his safe Return to* England.

O Most mighty God, the great Creatour of the World, and the Preserver of all Mankind; preserve, we beseech thee, our most gracious Soveraign Lord, King William, *whom thou hast made the happy Instrument of our mighty Deliverance:*

Let thy Bleſſing accompany him in his Journey, and Voyage; protect him from all Dangers; viſit him as thou didſt Moſes *in the Buſh,* Joſhua *in the Battel,* Gideon *in the Field, and* Samuel *in the Temple: Let the Dew of thy never-failing Mercies fall upon his Head, and give him the Bleſſing of* David *and* Solomon.

II.

Be unto him an Helmet of Salvation, and cover him with thy Grace, as with a Buckler againſt the Face of his Enemies; diſſipate, and ſcatter all thoſe which ſhall oppoſe him, as the Duſt before the Wind, and as the Clay in the Streets, direct him in all his Counſels, to the end, that being bleſſed with Succeſs in this great Deſign, he may employ all that great Power which thy Omnipotence ſhall entruſt him with, to the Honour of thy Holy Name, the eſtabliſhment and Advancement of the True Religion, and to the Peace, and Happineſs of thine, and his People, and the perfect Deliverance of our poor Diſtreſſed

stressed Brethren in Ireland, *that they may rejoice together with us, and triumph in thy Praise.*

III.

Grant him in this Enterprize a good Event, that he may Return home with Joy and Victory: Let his Reign be prosperous, and his days many; let Peace, and Love, and Holiness, let Justice, and Truth, and all Christian Vertues, flourish in his Time: Let his People serve him with Honour and Obedience; and let him so duly serve thee here on Earth, that he may hereafter everlastingly Reign with thee in Heaven, through Jesus Christ, our Lord, Amen.

THE

THE CONTENTS.

When we first awake Pag. 1.
A Prayer for the Morning, 2.
A Prayer for the Evening 3
Sunday Mornings Meditations 5
The Prayer 10
Sunday Noons Meditations 12
The Prayer 13
Sunday Nights Meditations 14
The Prayer 16
Monday Mornings Meditations 17
The Prayer 19
Monday Noons Meditations ibid.
The Prayer 21
Monday Nights Meditations 22
The Prayer 23
Tuesday Mornings Meditations 24
The Prayer 25
Tuesday Noons Meditations 26

The

The Prayer 27
Tuesday *Nights Meditations* 28
The Prayer 29
Wednesday *Mornings Meditations* 30
The Prayer. 32
Wednesday *Noons Meditations* 33
The Prayer 34
Wednesday *Nights Meditations* 35
The Prayer 36
Thursday *Mornings Meditations* 37
The Prayer 38
Thursday *Noons Meditations* 39
The Prayer 41
Thursday *Nights Meditations* 42
The Prayer 43
Friday *Mornings Meditations* 44
The Prayer 46
Friday *Noons Meditations* 47
The Prayer 49
Friday *Nights Meditations* 50
The Prayer 52
Saturday *Mornings Meditations* 53
The Prayer 55

Satur-

Saturday *Noons Meditations* 56
The Prayer. 57
Saturday *Nights Meditations* 58
The Prayer 59

Ejaculations upon ſeveral Occaſions out of the *Holy Scriptures.*

IN the Morning 61
At going forth 62
Beginning a good Work ibid.
In good Inſpirations ibid.
At Church ibid.
Before Reading ibid.
Speaking 63
When you go about worldly Affairs ibid.

Before Eating ibid.
After Eating 64
In Prosperity ibid.
Adversity ibid.
Troubles ibid.
Calumnies 65
Praises ibid.
Against vain hope ibid.
Pride ibid.
Covetousness ibid.
Luxury ibid.
Envy 66
Gluttony ibid.
Anger ibid.
Sloth ibid.
Rules of Faith ibid.
Acts of Faith ibid.
Hope ibid.
Charity 67
Against Worshipping of Idols ibid.
Popish Tradition 68
Praying to Saints 69
Antichrist ibid.
Divine Breathings of the Soul towards the Evening. 70

A Prayer

A Prayer for a Family, that may serve for Morning or Evening 71
A Prayer before the Communion 74
At Receiving the Bread 75
At Receiving the Cup ibid.
A Prayer after the Communion 76
for the Church 77
for the King and Queen 78
for the Royal Family ibid.
for the High Court of Parliament ibid.
for the Clergy 79
for Friends 80
for a Family ibid.
for a Friend 81
for Peace ibid.
in time of the Plague 82
for a City ibid.
for Grace ibid.
for Enemies ibid.
for the Afflicted 83
for Travellers ibid.
for the Fruits of the Earth ibid.

A Prayer against Temptations 84
For Misbelievers and Sinners ibid.
For Temporal Necessities ibid.
Against Tempests 85
For Women in Travel ibid.
For the Sick ibid.
For Prisoners 86
For the Dying ibid.
A Prayer before Study ibid.
When the Bell Tolls for a dying Person 87
A concluding Prayer. 88
King Edward *the Sixth's Prayer against Popery.* 89
A Prayer for God's Mercies upon their Majesties Forces under the Command and Conduct of his Grace the Duke of Schomberg 90
A Prayer for Mercy to the whole Nation 92
A short account of the Massacre in Ireland 93
An abstract of their Popish Tortures and Cruelties 97

Bishop

Bishop Usher's *Prophecy concerning* Rome's *Downfal* 103

Thanksgivings for God's wonderful Deliverances.

A Thanksgiving for our Deliverances from the Spanish *Invasion* 121

From the Powder Treason, November *the* 5th 1605. 122

For our Deliverance from Popery, Slavery, and Arbitrary Power 123

For the relief of London-Derry *in* Ireland 124

For the Gifts of God 125

To God for all his Benefits 126

A Prayer before the following Discourse. 128

Christian Courage in Affliction, a Discourse by way of Advice to the Besieged in London-Derry, *under the Command of that worthy Divine, and valiant Commander,* Col. Walker 131

The Prayer afterwards 150

A Prayer for the preservation of our most gracious Soveraign Lord King William, *in his Royal Undertaking to Subdue* Ireland, *and for his safe Return to* England. 151

FINIS.